
THE

MONTHLY EPITOME,

FOR MARCH, 1802.

XXXIV. A VOYAGE round the World, performed during the Years 1790, 1791, and 1792. By ETIENNE MARCHAND, preceded by an Historical Introduction, and illustrated by Charls, &c. Translated from the French of C. P. CLARET FLEURIEU, of the National Institute of Arts and Sciences, and of the Board of Longitude of France. 2 vols. with an atlas. 4to. boards, pp. 1116. Price 3l. 13s. 6d. Longman and Rees, Paternoster-Row; and Cadell and Davies, Strand.

THE atlas contains eight plates—No. I. General chart.—II. Stilts of Wahitahö, or Santa Christina, seen in front and in profile, half the size of those used by the natives.—III. Two charts on the same sheet, the one of the Revolution Islands, situated to the north-west of the Marquesas; the other of the north-west group of the Marquesas, called by the English, Hergest's Islands, copied from Vancouver.—IV. The east part of Tupia's chart, which presents the equinoctial islands of the Great Ocean.—V. Sketch of Cloak's Bay, and Cox's Strait, in latitude 54 deg. 10 min. north; Queen Charlotte's Islands, on the north-west coast of America.—VI. Comparative chart of the Sandwich Islands, according to Cook, and of the group of La Mesa, taken from the chart of the galleon.—VII. General chart of the strait between Banca and Balliton, comprising Gaspar's and Clement's Straits, from Point Pesant off Banca to the north, to the isles De la Reconnoissance to the south.—VIII. Particular chart of the same strait, on a larger scale.

VOL. I.

The historical introduction to this work commences with the discoveries and conquests of Cortes, in the year 1537, and in noticing the voyage of each adventurer, we are gradually brought to those of our own time. The last name upon the list is that of Malespina, in the year 1790. A recapitulation of discoveries already made, introduce the origin and design of the voyage before us. "The Nootka Sound Company, formed in London under the direction of Mr. Cadman Etches, had in the beginning kept an interesting silence, in regard to the success of the expeditions of Captains Portlock and Dixon, Colnett and Duncan; those of Captain Mears, and of other navigators, were not yet known, and the uncertainty respecting the fate of La Perouse had occasioned the publication of the results of his voyage to be suspended; it was still hoped that he might publish them himself. A fortunate chance procured our merchants and ship-owners the intelligence that was necessary to them for directing their operations. Etienne Marchand, a French captain, on his return from Bengal, in 1788, met with captain Portlock, in the Road of St. Helena, and received from him every information that he could wish for concerning the trade of the north-west coast, and the profits that might be expected from it, if a ship carried her cargo of furs to China, and having there met with an advantageous market for them, secured a cargo for her return to Europe.

Captain Marchand, on his arrival at the harbour of Marseilles, to which his ship belonged, communicated the

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information he had procured to the house of Baux, . . . which gave orders for the fabrication of all the articles of foreseen necessity or utility; and for the construction of a ship of 300 tons burden," named the *Solide*, in which Captain Marchand, accompanied by two captains, three lieutenants, two surgeons, three gentlemen as volunteers, and a ship's company of thirty-nine persons, making in the whole a complement of fifty persons, sailed from the harbour of Marseilles, on the 14th of December 1790.

Among the numerous birds seen by our navigators in the Great Austral Ocean, one taken with a hook and line is particularly described, by Surgeon Roblet. "This bird," says he, "exhibits only two colours, white and black; they are distributed in so diversified a manner, that they give to its robe the most agreeable appearance. The head, which is almost round, and the upper part of the neck, are of the most beautiful black; the throat and the belly of a dazzling white. The mantle, composed of small feathers, rounded at their extremity, and speckled with brown and white spots, presents, on each feather, the figure of a small lozenge, which is a thousand times repeated; the rump is still more remarkable, because these small figures, still more numerous, are here more regular, more distinct, and, in all the individuals of this species which there was an opportunity of examining, present themselves under the form of a square seen by one of its angles. The extent of the wings is two feet and a half, including three inches for the diameter of the body; each wing is furnished with ten quill-feathers, the largest of which have the outer, and two-thirds of the inner edge, of a beautiful black, and the remainder of a fine white; the small quill-feathers are black only at the tip, which produces a border of this colour, completely encircling a white ground. When the bird is in a state of repose, it habitually crosses its wings in the form of scissars. Its tail is composed of eighteen quills in two rows: white prevails throughout two-thirds of their length; a small black stripe, a foot in breadth, terminates the feathers of the first row; and in those of the second, the stripe is not more than three or four lines. The total

length of the bird, taken from the tip of the bill to the extremity of the tail, is a foot.

"Its eye is very black, and very lively. Its bill, which is of an ebony black, is only fourteen lines in length, and is slightly hooked at its extremity; which gives it a countenance less stupid than other oceanic birds: this bill is formed, like that of the others, of three pieces, of which the lateral ones join to that of the middle, to which they are attached by ligaments, and a membrane that allow these pieces to have a little play between them. The nostrils, separated in their middle by a cartilaginous partition, have a round form, and are covered by a prolongation of the frontal bone, which appears to add to the bill a fourth piece, whose root is covered by the feathers. The extremity of the upper mandible is terminated by a small and very sharp hook, which is three lines from the point to the most convex part; the under jaw, entirely filled by the tongue, is exactly adapted to the upper, throughout its whole length, and terminates in a blunt point. The ears are placed as in other birds. The feet are palmated; they have three toes, and a moveable claw to the heel. The leg is black, and two inches in length.

"The character of this bird is very gentle and familiar; frequently, for several hours together, we amused a great number of them with small hooks, which they very dexterously stripped of their bait. We attracted them without any difficulty, by degrees, quite close to the ship's stern. We endeavoured to strike some with a fish-gig, but without success; their too great lightness, and their situation on a fluid, opposing no resistance to the fish-gig, they dived under the stroke without being wounded by it. The cry of this bird, in its sports, or its quarrels, is both hoarse and shrill, *cra, cra, ra, cra, cra*. Those which were taken into the ship did not seem to regret their liberty; although at first they had made frequent efforts to recover it." p. 9, 10.

Captain Marchand intended to have sailed directly from the Cape De Verd Islands to the north-west coast of America, without touching at any port, but as the water began to grow putrid, he determined to shape his course to the Marquesas; of which

islands, particularly Santa Christina, this work contains a fuller account than any other; the author having transcribed the descriptions given, and observations made by former navigators who have visited these islands. We shall content ourselves with selecting from such of the information as appears the most interesting.

"The island of Santa Christina presents itself under an agreeable aspect; it is very lofty, as well as all the other islands of the group. A narrow chain of high hills extends throughout its whole length; and, from the shore, run other chains of equal elevation, which, branching out, join the principal chain. These hills are separated by confined and deep vallies, into which rush some rivulets, or rather pretty cascades, that water every part of the island; fruit-trees of various species here promote coolness, and procure abundance for its happy inhabitants. . . . The soil of the vallies, according to Captain Chanal, is a very strong mould, sometimes black, sometimes red, and very fit for vegetation. Surgeon Roblet says, that, although mountainous, the soil consists of a strong black earth, where grow various species of lichens, grasses, purslains, and shrubs. The thick forests which cover the vallies, the trees scattered on the hills, and the verdure which is seen to reign on the steep sides of some of them, every thing attests the fecundity of the soil.

"The vallies of Santa Christina are, as I have already said, covered with trees, and all of a handsome growth. Surgeon Roblet gives us the enumeration of those which he particularly distinguished and recognized; the cocoa-palm, the bread fruit tree, the plantain tree, the casuarina, of which the natives fabricate their weapons; a species of dwarf fir; a tree which out-tops all the rest by its height and the extent of its branches; but the substance of which is soft, and may be compared to the wild fig-tree of our West India colonies; another whose blossom and pod, as well as its leaves, perfectly resemble those of the tree which we call *porcher* in the East Indies, but whose trunk is not so straight; lastly, a species of walnut-tree, of which particular mention will hereafter be made. To this enumeration must, doubtless, be added the paper mulberry tree (*morus*

papyrifera), since the natives employ the fibres of its bark in the fabrication of their clothes." p. 77-79.

To this paragraph are subjoined notes, to illustrate the subjects it contains, from which we select the following: On the plantain-tree it is observed, "It is customary to reckon among trees, the *plantain-tree*, which is rather a large herbaceous plant than a tree; for there are no trees without wood and branches, and the plantain-tree has neither the one nor the others. But its port and its size represent to the view a tree rather than a plant; and the plantain-tree might be considered as a link of nature between these two manners of growth of vegetables*. On the casuarina or *toa*: the *casuarina* or *toa* is, next to the bread-fruit-tree, one of the most useful and best that nature has bestowed on the islands of the Great Ocean. It is very hard, very heavy, and of the colour of the mahogany-tree of the West India colonies: clubs, lances, beaters, or mallets, which serve for the fabrication of cloths of the bark of trees, as well as various utensils and instruments, are made of this wood, which is never eaten by worms, and is, in some measure, indestructible.

On the paper-mulberry-tree: "This shrub, which probably is the same as that of which the Chinese fabricate their paper, and which is improperly called *silk paper*, is employed in all the tropical islands in the manufacture of cloths, which may be called *paper cloths*. This tree is planted in layers, and cultivated with the most particular attention. When it has reached nearly the height of a man, it is cut down, and stripped of its bark, which is steeped in water; and it is with this bark, thus prepared and beaten with a flatted mallet, that the islanders fabricate cloths more or less fine, according to the proceedings more or less ingenious, which they employ in their fabrication."

To an observation of Mr. Forster, a former navigator, the following note is subjoined, "It has been observed, that, in general, the cocoa-palm grows to a great elevation in low grounds, and never attains an equal height on the mountains; and, indeed, the finest trees of this species that are to

* See Pomare's *Dictionnaire d'Histoire Naturelle* at the word *Bananiar*.

be met with, are those which are produced on the Coral Islands, where the little depth of the soil neither seems likely to afford hold to their roots, nor to furnish them with a point of support sufficiently solid to resist the efforts of the winds, which agitate their summits, loaded with the weight of their fruits. We are still more astonished, when we know that the principal root of the tree penetrates very little into the ground; but it is surrounded by a very great quantity of smaller roots, interwoven one with the other, which help to strengthen the tree; and it may easily be conceived, that all these little ramifications which run along on the coral-ledges, find means to introduce and fasten themselves into all the interstices of the coral, and into all the numberless holes of those species of stone sponges which enter into the formation of the low islands. The inhabitants of the countries to which nature has granted the cocoa-palm, owe continual thanksgivings to her author: this tree alone satisfies all the wants of man; it affords him food, drink, furniture, cloth, and a great number of implements." p. 81.

"Besides the three principal fruits which I have mentioned, there is also a sort of sweet potatoe, a species of apple of the size of a medlar, and of an oblong shape; (its flesh is aqueous, and its flavour agreeable, both of which recal to mind, in some degree, those of the Indian *mango*, if, like that Asiatic fruit, this apple were impregnated with a taste of turpentine;) ginger, cucumbers, like those which grow without culture in our West India islands, water-cress and purslain, in abundance, and of an excellent quality; the yam, as well as some other roots which Captain Cook contents himself with indicating, without specifying them." p. 84.

"Santa Christina possesses the sugar-cane, of which neither the Spaniards nor the English make mention; but the inhabitants know not its value. Its sugar is tolerably sweet; it grows to the height of six or seven feet, and is upwards of an inch in diameter; it is not so yellow as that of our sugar islands, and its knots are closer; it more resembles the sugar-cane of the Windward Islands than that of St. Domingo. As it grows in the woods, where it receives the rays of the sun only through the

thick foliage of the large trees, it may be conceived that it must be of a quality very inferior to that of the canes of our West India colonies; but it may be presumed that, with a better exposure, means might, without much difficulty, be found to improve its species by culture." p. 85.

The Marquesas have been so frequently visited, and the manners of the natives so often described, that we conceive it unnecessary to extract any thing on this subject, as Captain Marchand agrees with our own navigators, only giving a more copious detail, rehearsing former accounts, with his own observations. From these islands Captain Marchand set sail, on the 20th of June 1791, at midnight, and having observed an object while in the bay of La Madre de Dios, steered according to the bearing which he had taken, and which indicated to him the position of a land at no great distance from the group of the Marquesas de Mendocá.

The next morning, at break of day, he had the satisfaction of discovering to the north-west 7 deg. west, a high land, towards which he crowded sail, in order to reconnoitre it; and at half past ten o'clock in the forenoon, he was no more than four miles from the most southern point.

The officers of the *Solide*, by acclamation, gave to the discovered island the name of "*Ile Marchand*." As the manners of the inhabitants of this island differ so materially from those of Santa Christina, we are persuaded an account will gratify our readers. As the ship was waiting for information of good anchorage, which a boat had been dispatched to find, "In the mean time," says the author, "a canoe with three islanders approached the ship; one of them ventured to ascend into the chains, he appeared to waver between fear and confidence; Captain Marchand made him some presents, which he seemed to receive with an air of indifference; but he could not be prevailed upon to come into the ship; on a movement made by the sailors in the execution of a manœuvre, his fright was so great that he threw himself into his canoe, and paddled away from the vessel. In the afternoon, other canoes approached the ship, and two islanders came on board without any hesitation; they examined every

thing with attention, and expressed their surprise by fits of laughter. One of them ventured to go all over the ship, and whatever he saw appeared to please him. At the sight of the hogs and fowls, he gave them the same names by which they are called by the natives of the Mendoça islands; but it was thought that the nails, the knives, and the other trifles which were offered to him were objects absolutely new to him; and thence it may be conjectured that the two groups, although little distant from each other, have no habitual communication. Among other presents that were made him, a looking-glass, in which he saw his face, made him burst into laughter. His companion seemed stupid; he would never quit the first place where he had sat down on entering the ship. These islanders appeared well-disposed, confident, and grateful: in exchange for the presents which had been made them, they offered and gave most cordially their whole stock, which consisted of two caps made of cock's feathers, very dirty, and a fish-hook of mother of pearl; but the gifts of friendship are not calculated, sentiment constitutes their value." p. 148, 149.

"Neither habitations nor inhabitants were perceived in the north cove; but in that to eastward, for which the boat steered, about a hundred and fifty natives of both sexes were assembled on the shore, and manifested as much eagerness as curiosity. He who appeared to be the chief of the district put off in a canoe, and came to meet the strangers, in order to welcome them; he was seated on a sort of bench erected in the bow of the canoe. Some presents were made to him; and, in return, he offered cocoa-nuts, fish, and a pearl oyster-shell, perfectly polished. The strangers, on coming on shore, were received with every demonstration of joy and good-will.

"It was not possible that in a visit, and an inspection of a few hours, Captain Masse could acquire of the country, and of the sort of men who inhabit it, a knowledge which might suffice for fixing an opinion concerning either the one or the other; we can know no more of them than what a rapid glance permitted him to catch. It must, however, be admitted, that the man of nature, who shews him-

self at first what he is, may be better known in a single visit, than would be, after a long intercourse, the civilised man, who has made for himself a countenance, a mask, and whom civilization has, by long habit, taught to dissemble vice, and feign virtue." p. 149, 150.

Decency forbade us to transcribe the behaviour of the Marquesan females; we are happy to be able to present our readers with the following contrast: "The women of this island, as to charm of figure, elegance of stature, and other natural allurements, are by no means inferior to those of the Mendoça islands; but the sweet bashfulness of innocence gives an additional attraction to their beauty; decency reigns in their dress, which is composed of the *morus papyrifera*, and fabricated with their own hands in the manner of the Tahitee cloths, though without having their fineness. They seemed not (only) to avoid, but to dread the presence of the strangers; and although their looks fixed on them, and their outstretched necks, revealed the impatience of curiosity, which endeavours to have a nearer view without approaching, the distance which they left between the French and themselves proved their reserve; and it might be imagined that this distance would never have been passed, had not some officious old men gone and taken by the hand the youngest among them, in order to offer them as a homage to their guests, as we offer a seat to him who pays us a visit; but, very far from the shamelessness and effrontery of the Mendoça women, those who had obtained a preference which they seemed to dread, approached only with repugnance, and even trembling; every thing announced that it was on their part an act of submission: like the innocent victim which the priest drags to the altar

. I forbear to proceed. Thus then, old age considers it an honour to prostitute youth and graces! Thus this custom, common to so many people, and so revolting in our manners, is here regarded as a duty so important, so sacred, that the care of its accomplishment can be intrusted only to the sages of the nation! If we pass in thought from one part of the earth to another, we shall discover, at every step, that the moral man offers to the meditation of the philosopher

differences more striking than those which he observes in the physical man: in the latter, the difference the most characterised is that of the *white* from the *black*, of the inhabitant of Scandinavia from the negro of Senegal; but this transition in the species is not sudden; and if we travel over the known countries of the globe, we shall pass from one country to another by imperceptible shades; it is otherwise with the moral man; can there, for instance, be found intermediate shades between the conjugal fidelity imposed by our manners, and the prostitution honoured among the tribes disseminated over the great ocean? There are then virtues and vices, as there is a beauty and a deformity, of locality and opinion. . . . I do not say it is *right* that this is so; but I say that facts seem to prove that this *is*." p. 151, 152.

Captain M. imposed on this bay, the name of *Baie du Bon Accueil* (Welcome Bay.)

Our navigators visited a bay on the north-west coast of the island, where they landed, and "the natives crowded round them, but without confusion, without being importunate, without making themselves troublesome; they seemed to have no other object than to obtain a nearer view of them. Captain Marchand, and his party, distributed to them various trifles, such as nails, looking-glasses, knives, fish-hooks, and coloured glass beads; and it is needless to mention that, in the distribution of the presents, the modest virgins were not forgotten. They received in exchange from these inoffensive islanders, and from their chief in particular, a lance, a dart, or javelin, two fans made of feathers, and two large pearl oyster-shells."

"Since navigation has made known to Europeans, parts of the terrestrial globe, of which the antients did not suspect the existence, they have persuaded themselves that the whole world belongs to them; and that the lands which they happen to discover, are portions of their universal domain, which nature was to blame to alienate, and which ought to return under their domination: too happy still are the primitive possessors of the discovered countries, if the usurper, in order to establish the rights of sovereignty, has not recourse to that thun-

dering weapon invented in our Europe, with which the antients were so fortunate as not to be acquainted, and which, in the space of a century, so short when it is compared to the duration of the world, has destroyed, or submitted to a few men, half of the human species. Captain Marchand, following the example of his numerous predecessors, thought it incumbent on him to take possession, in the name of the French nation, of the island of which he had recently made the discovery, a possession which involved as a right, according to the received opinion, that of the other islands which he might discover in the same quarter. This ceremony, which would only be ridiculous from its inutility, if it were not contrary to the law of nature and of nations, was performed by fastening with four nails against the trunk of a large tree, an inscription, containing the name of the ship, and of the captain, and the act of taking possession of the island by the French. The natives, who observed with the attention of curiosity all that was doing by the strangers, the object of their admiration, certainly did not suspect that the latter were solemnly taking possession of the land where the bones of their forefathers reposed, and were giving them a master in a hemisphere which neither they nor their ancestors ever heard of. But though the peaceable disposition of these islanders might afford the hope that they would respect this monument, which, however, was to last no longer than till the rust should consume the nails, or time or men throw down the obelisk, it was thought that prudence commanded far greater safety, and *ad perpetuam rei memoriam*, the inscription to be written on three sheets of paper, which were rolled up separately, and put into three glass bottles, corked and sealed; one was deposited in the hands of the venerable chief of the district; the second was delivered to a man of a certain age; and the third was intrusted to the custody of a young girl: three generations scarcely seemed sufficient to answer for so valuable a deposit. Of all the presents that were made to the inhabitants of the country which had just been united to France, the bottles were those they received with most pleasure, and to which, without suspecting that they contained the

act of their union to an empire of Europe, they appeared to attach the greatest value. From this disposition on their side, no doubt was entertained of their preserving them carefully, and their visitors were convinced that a conquest in bottles is secure against every event. Would it not be supposed that the French wished to have it understood by all the navigators who thus conquered the world *post haste*, that an act of taking possession, if performed in the style of theirs, has all the fragility of the glass which is to protect its title from the injury of ages?

"As soon as this awful ceremony was concluded, the north-west bay of Marchand's Island was proclaimed La Baie de Possession (Possession-Bay) without any opposition or remonstrance on the part of the ancient proprietors; and their silence must, forsooth, be interpreted as a tacit assent.

"The astonishment of the natives of this island at the sight of Europeans and European commodities, their ignorance of traffic, their simplicity, their confidence—every thing seems to indicate that the French are the first navigators who have set their foot on this island. The mild, peaceable, and friendly disposition which these kind islanders manifested, they owe wholly to nature; for they were not aware with what strength those men, whose species and power were till then unknown to them, came armed; and the marks of good-will and friendship, of which they were so lavish towards a handful of strangers, who could not have appeared to them formidable, cannot be attributed to a sentiment of fear, with which no act on the part of the French either could or ought to have inspired them; for our voyagers did not even indulge themselves, either in Welcome Bay or Possession Bay, in firing a single shot at any sea-bird; they were apprehensive, that the report of a fire-arm would spread terror among simple and inoffensive men, to whom they owed gratitude. These worthy people are yet ignorant of the effect of European arms; and may they never know it! Marchand's Island will then be reckoned in the too small number of the islands of the great ocean, the discovery of which has not been polluted by the effusion of human blood." p. 153.

"In the afternoon of the 29th of July, 1791, in latitude $42^{\circ} 40'$ and longitude $150^{\circ} 40'$, the sea being perfectly smooth, the yawl was detached to pick up on the water a plant, which appeared to belong to the family of the *fuci*, better known to seamen by the name of *sea-weed*, and which, at a distance, the motion that was given to it by some fishes which were round about, had occasioned to be taken for a turtle. I shall bring into one, the separate descriptions given of it by Captain Chanal and Surgeon Roblet.

"The length of this plant was thirteen feet and a half, according to the one, and fourteen feet according to the other; and its circumference, at the thickest extremity, was fifteen inches, according to the former, and eighteen, according to the latter; it gradually diminished throughout its whole length, was reduced to about one inch at the other extremity and terminated in a point: the thick end, according to Captain Chanal, was swelled in the shape of a bottle or bladder. Its flexible stem had the form of a hollow bamboo, but without knots, which occasioned it to be called *sea bamboo*. Its exterior surface, which was smooth and even, was, from one end to the other, covered with small shells of the species of muscles, according to the former, of that of barnacles, according to the latter, which were attached to it by pedicles of four, five, and even six inches long; these diaphanous pedicles, says Surgeon Roblet, of a fleshy and elastic consistence, resembled glass tubes filled with water, and had their transparency; the summit of each pedicle was terminated by a hinged shell of the form of a fish's head, composed of *four moveable pieces*, united by a membrane, which pieces contained a *little animal with eight feet*. Surgeon Roblet, to whom this last part of the description belongs, says that he is ignorant of the name of this animal, but he believes that it is called a *barnacle*. p. 180, 181.

After some curious observations on the barnacle and the hermit crab, the Author proceeds, "I am of opinion, that it is to the plant of which our voyagers have given a description, that the editor of the account of Anson's voyage has given the name of *sea-leek*, of which it has nearly the form

and figure amplified; and this is the name too which has been given to it by Captain Cook, who saw similar plants nearly in the same latitude where Captain Marchand met with it; but neither of the English navigators have given of it a detailed description." p. 183.

On the 7th of August, 1791, the Solide arrived in sight of the north-west coast of America, and made Dixon's Norfolk Sound, where they cast anchor and traded with the natives, who name the place Tchinkitanay, and are thus described: "The natives who occupy the environs of Tchinkitanay Bay are of a stature below the middle size; none of five feet four inches (French) are to be seen; their body is thick but tolerably well proportioned; their round, flat face, is not set off by their snub, but sharp nose, little watery eyes sunk in the head, and prominent cheek bones. It is no easy matter to determine the colour of their complexion; it might be imagined to be red or light brown, but a coat of natural dirt, thickened by a foreign mixture of red and black substances, with which they smear their visage, suffers no remnant of their primitive skin to be discovered. The coloured strokes which they trace on their face, present not all the same design; but all equally add to their natural ugliness. Their coarse, thick hair, covered with ochre, down of birds, and all the filth which neglect and time have accumulated in it, contributes to render their aspect still more hideous. They wear their beard only at a certain age; the youths carefully eradicate it; adults suffer it to grow; and it is at this day well proved, by the unanimous account of the different voyagers who have visited the north-west coast of America, that all the Americans have a beard, in contradiction to the opinion of some of the learned, who refused it to the men of the new world, and wished to make this want of hair a variety in the human species. It is probable that the face of those at Tchinkitanay Bay would be less disgusting, if they preserved that which nature has given them; for the young boys have an agreeable, and even an interesting countenance, but age, and still more the trouble which they take to make themselves ugly by wishing to embellish themselves, and in giving them hard, coarse, and even ferocious

features. Surgeon Roblet attributes their air of ferocity to their frequent expression of the passions by which they are agitated. *Tattooing* is little in use among the Tchinkitanayans; a few men only are *tattooed* on the hands, and on the legs below the knee; almost all the women are *tattooed* on the same parts of the body." p. 218.

(To be continued.)

XXXV. THE INCOME TAX scrutinized, and some Amendments proposed to render it more agreeable to the British Constitution. By JOHN GRAY, LL.D. 8vo. 84 pp. Pr. 2s. H. D. Symonds.

DR. G. highly approves of the principle of this tax, but conceives it should be levied on national income only. We cannot better express his idea than by copying the concluding paragraph of the pamphlet.

"To conclude, the sum of the whole is, that whatever affords an income to one person, without detracting from the income of another person, is both a private income and a national income; that what affords an income to one person by detracting from the income of another person, is a private income, without being a national income; and of this kind are the incomes of every person in society, excepting those of the farmer, the fishermen, and the merchant, in so far as his profits are not made upon his fellow-subjects; that it ought to be one of the first cares of government, that the national income should superabound, and consequently that storing and exportation of corn are both good things; that production, and not consumption, is the natural source of public supply; that the income tax is a tax that ought never to be departed from; but that it ought to be drawn from the real national income, and not from imaginary national incomes; that a possessor of real income, who should withhold his just proportion of supply for the defence of the state would act as dishonourably as a military man, who in a day of battle should contend for the privilege of standing in the hindmost rank."

XXXVI. A DICTIONARY of Mohammedan Law, Bengal Revenue Terms, Shanscrit, Hindoo, and other Words, used in the East Indies, with full Explanations; the leading Word of each Article being printed in a new Nustaleek Type*. To which is added, an Appendix, containing forms of Firmans, Perwanehs, &c. By S. ROUSSEAU, Teacher of the Persian Language. 12mo. 352 pp. 8s. bound. Sewell, and Murray and Highley.

MR R.'s Preface shews a work of this nature to have been long a desideratum, not only to gentlemen going to the East Indies, but to others who wish to understand at home the affairs of that country: and to the Preface is added an Introduction, giving a brief description of the three provinces of Bengal, Bahar, and Orissa, which is equally instructive and entertaining; and the Dictionary itself is not a mere explanation of terms, but contains many interesting articles, as may be judged from the following extracts.

"*Banyan, or Banian Tree*, among the Hindoos, is a sacred plant: from its various branches shoots, exactly like roots, issue, and growing till they reach the ground, fix themselves and become mothers to a future progeny; they thus extend as far as the ground will admit.

"There are two sorts, the *pipler*, which is the female, and the *ward*, which is the male. This is the same tree which is called by botanists the *ficus orientalis*. The following description of a Banian tree, in the province of Bahar, was written by Colonel Ironside. 'Near Mangee, a small town at the confluence of the *Dewah* (or *Gogra*) and the *Ganges*, about twenty miles west of the city of Patnas, there is a remarkable large tree, called a *Bur*, or Banian Tree, which has the quality of extending its branches, in a horizontal direction, to a considerable distance from its stem; and of then dropping leafless fibres or scions to the ground, which there catch hold of the earth, take root, embody, grow thick, and serve either to support the protracted branches, or, by a farther vegetation, to compose a second trunk. From the branches, other arms again spring out, fall down, enter the ground, grow up

again, and constitute a third stem and so on. From the opposite pretty high bank of the Ganges, and at the distance of near eight miles, we perceived this tree: of a pyramidal shape, with an easy spreading slope from its summit to the extremity of its lower branches. We mistook it at first for a small hill. We had no quadrant to take its height; but the middle or principal stem is considerably higher, I think, than the highest elm, or other tree, I ever saw in England. The following comprise some other of its dimensions, which were taken with a cord of a given length.

	Yards.	Feet.
Diameter of the branches	121 or	368
Diameter of ditto from north to south	125 or	375
Circumference of the shadow of the extreme branches taken at the meridian	372 or	1,116
Circumference of the several bodies or stems, taken by carrying the cord round the outermost trunks	307 or	921
The several trunks may amount to	50 or	60.

N. B. The dropping fibres shoot down from the knots or joints of the boughs.

"This tree, as well as the *peeples*, and many other large trees in India, is a creeper. It is often seen to spring round other trees, particularly round every species of palm. The date, or palmyra, growing through the centre of a banian tree, looks extremely grand; and yet none of the European landscape painters, who have delineated views of this country, have introduced this characteristic object into their pieces. I have frequently observed it also shooting from old walls, and running along them. In the inside of a large well, it lined the whole circumference of the internal space of it, and thus actually became a tree turned inside out.

"Under the tree sat a *fakir*, a devotee: he had been there twenty-five years; but he did not continue under the tree throughout the year, his vow obliging him to lie, during the four coldest months, up to his neck in the Ganges, and to sit, during the four hottest months close to a large fire." p. 30—32.

"*Canzy*. A Mohammedan judge.
S

* We have been obliged to omit these characters in our extracts.
VOL. I.

"*Cauzy ul kezaat*. That is, judge of judges, or head judge.—There is one at Moorshedabad, whose deputies are established in most of the Bengal districts. The *cauzy ul kezaat* formerly held a court at Moorshedabad, which took cognizance of causes concerning marriage contracts and settlements, the division of inheritances, testaments, &c. At present this judicial power is not exercised by the *cauzy*, being absorbed by the *De-wanny*, or *Foujdary* jurisdictions. The *cauzy ul kezaat* has now a seat in the *Nizamut Adawlut*, at Moorshedabad; but the separate authority of himself and his deputies seems confined to giving *fatwas*, celebrating Mohammedan marriages, and attesting with his seals all deeds of purchase, mortgages, settlements, and the like." p. 53.

"*Gunny*. A coarse sort of bags, wrappers, &c. used generally in the East. The materials from which they are made grow in the greatest profusion in Hindoostan. If the *gunny* bags and wrappers were carefully preserved, they might become a considerable article of trade, since they have been found of material service in the manufacture of paper. Paper made from these bags, many specimens of which have come within the knowledge of the editor, and some of which have been printed upon by him, might be made as substantial and durable as that which is generally used in England for printing." p. 105.

"*Haram* or *Seraglio*—A Mohammedan woman's apartment. The *zenana*. The haram is an inclosure of such immense extent as to contain a separate room for every woman, whose number sometimes exceeds five thousand. They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed *darogha*; and one is selected for the command of the whole, in order that the affairs of the haram may be conducted with the same regularity and good government as the other departments of the state.

"Every one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from 1,610 rupees down to

1,028 rupees. Some of the principal servants of the presence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty. At the grand gate is stationed a *mushreff*, to take account of the receipts and expenditures of the haram in ready money and in goods. Whenever any of this multitude of women want any thing, they apply to the treasurer of the haram, who, according to their monthly stipend, sends a memorandum thereof to the *mushreff* of the grand gate, who transmits it to the treasurer of the king's palace, and he pays the money. In payment of these demands no assignments are given but only ready money.

"An estimate of the annual expences of the haram being drawn out, the *mushrem* writes a draft for the amount, which is countersigned by the ministers of state, after which it is paid in a coin that his majesty has caused to be struck solely for that purpose. This money is paid by the grand-treasurer to the paymaster-general of the palace; and by a written order being sent by the *mushreff* of the gate, it is distributed amongst the inferior paymasters of the haram, and by them paid to the different servants thereof. And this money is reckoned in their salary equal with the current coin.

"The inside of the haram is guarded by women, and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate watch the *eunuchs* of the haram, and at a proper distance are placed the *rajpoos*, beyond whom are the porters of the gates; and on the outside of the inclosure, the *omrahs*, the *ahdeesans*, and other troops, mount guard, according to their rank.

"Whenever the *begums*, or the wives of the *omrahs*, or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the haram; and some women of rank obtain permission to remain there for the space of a month." p. 111—113.

"*Khaun*. Literally this word signifies lord, or noble. In Persia, it is applied to a prince or governor of a province; but in Hindoostan it sig-

nifies the lowest order of the Mogul nobility. It is a title conferred by the king of Delhi, for which, according to some, it is supposed, the person maintained two hundred and fifty horse-soldiers, of which he is the commander, for the king's service. It is likewise a general appellative to distinguish the Patans, and given to every man of rank." p. 134.

"*Killedar*. A petty officer, having two pagodas for his monthly pay. These officers were frequently promoted by Tipoo Sultaun to the office of Meer Suddoor (superintendent-general of forts, &c.) By such ridiculous promotions as these Tipoo Sultaun is said to have given umbrage to many of the great men of his country." p. 141.

"*Shilinga*. A sort of Indian vessel used on the flat coast, where there are not any harbours. M. Bartolomeo informs us, that, in company with M. Bertheaud, he went on board a small Indian vessel called by the inhabitants shilinga. As it is exceedingly dangerous and difficult to land at Pondicherry and Madraspatnam, these shilingas are built with a high deck, to prevent the waves of the sea from entering them. This mode of construction is, however, attended with one inconvenience, which is, that the waves beat with more impetuosity against the sides, raise the shilinga sometimes towards the heavens, again precipitate it into a yawning gulf, and, at length, drive it on shore with the utmost violence. In such cases the vessel would be entirely dashed to pieces, if the mucoas, or fishermen, who direct it, did not throw themselves into the sea, force it back by exerting their whole strength, and in this manner lessen the impetuosity of the surf. On the flat coast of Coromandel there are no harbours, and for that reason neither people nor goods can be conveyed on shore, but in these shilingas. This labour is very dangerous even for such small vessels, as the flatness of the coast for so great an extent renders the breakers extremely violent." p. 203.

"*Zemindar*. A person who holds a tract of land immediately of government, on condition of paying the rent of it. He is first in rank among the landholders: if a zemindar be unable to pay up the amount of his engagements with government, at the end of the year, such a part of his

zemindary shall be sold as will discharge the balance, and a sunnud from the khalseh granted to the purchaser. If he be dispossessed of the management of his zemindary, he is, nevertheless, exclusively responsible for all debts incurred by him during his possession, unless a mortgage was given on the zemindary, or the money borrowed applied to the payment of the revenue; in both which cases the zemindary is answerable, in such manner, however, as only to deprive the new zemindar of a part of his profits; but not to subject him to any loss, or affect the revenue of government; but no mortgage is deemed valid, unless it be registered in the public cutcherry. Zemindars, by the nature of their tenures, have no longer a right to their lands, than whilst they pay their revenues; in case of failure, the sale of their land consequently is a more just and useful recompence to government than subjecting them to corporal punishment: should they, however, at any time be prevented fulfilling their engagements by unavoidable accidents, rather than by their own mismanagement, equity will point out what indulgence they may be entitled to on that account." p. 243.

LETTERS ON EDUCATION. BY MISS HAMILTON.

(Concluded from page 75 of our last.)

IN treating of the importance of an improved and correct judgment to the female mind, this lady observes—

"Beautiful imbecility will be admired, it is true, but let us apply to numerical rules, and calculate the period of this admiration. What proportion does it bear to the length of human life? What is the sum total of the advantages to be derived from it, when compared with those which would be experienced in the capability of fulfilling, with honour and propriety the duties of a wife, a mother, the mistress of a family, the prudent adviser, and the faithful friend? Is it acting with wisdom and consistency, in the first place, to do all in our power to deprive beings of the use of this faculty, and then to plunge them into situations where its exertions are absolutely necessary?—This is the argument (and

an unanswerable one it is) which can alone be used with propriety by the advocates of the frail fair ones, when pleading in extenuation of their foul offences in our courts of justice.

"Were this argument to be adorned, as it might, by the eloquence of an Erskine, or a Garrow, it would do more towards opening the eyes of the public to the consequences of an education merely ornamental, than all that can be written upon the subject by the divine, or the moralist."

After a severe censure upon inattentive mothers, our author proceeds, "Without judgment there can be no knowledge of first principles; without first principles, there can be no rule of conduct or of duty. How, then, can creatures be said to transgress against principles which they never had it in their power to comprehend? They were taught, that the sole duty of woman was *to be amiable*. That, in order to be amiable, must be accomplished and genteel; that is to say, that they must learn to dance, and dress, and 'nickname God's 'creatures;' to talk sentiment, to affect sensibility, and to follow fashion into whatever follies she may lead. Have they not done all this? and now mark the inconsistency of man! They are accused of sinning against the laws of God and of their country; when they can call God, their country, and their parents, to witness, that their judgment was never sufficiently cultivated to pronounce upon the truth and propriety of a single precept, moral or divine. They were taught to look on personal admiration as the chief good; when they found it was no longer to be expected from the husband, were they to blame for seeking it in the admirer? Of all that they were taught to believe amiable, they are still possessed, for no one estimable quality of the heart or understanding was in the catalogue. Sensibility and sentiment comprised their only notions of virtue; and by giving way to sensibility and sentiment they became adulteresses, or to speak in the more delicate terms of modern refinement, *amiable unfortunates*."

"To the effects of a pernicious education, and not to the frailty of the sex, ought the natural consequences of a want of principle to be assigned. Such a change in the mode of education as would expand the powers of intellect, enable the

mind to embrace truth, to perceive the utility and advantage of moral rectitude, and to regulate the passions and affections of the heart by the laws of piety and wisdom, would do more towards putting a stop to the career of vice, in every rank and station in society, than all the laws and punishments the legislature can devise." p. 212—215.

The proposition, "*that the same cause will always produce the same effect*," the author says, may, in its words, be unintelligible to children; yet it may be explained by some simple actions. Miss Hamilton instances first in objects familiar to the senses, and then applies the same principle to morals.

"Never, in all our researches, shall we find an instance, where unostentatious benevolence, justice, wisdom, and piety, were refused the esteem and approbation of mankind, unless where *party hatred*, by its deadly poison, blinded the eyes and envenomed the heart. By this was the furious multitude influenced against the Saviour of the world! By this have many who *call themselves* his disciples, been inflamed to cruelty and vengeance against their more deserving brethren."

"The analyzation of party spirit can never take place in the moment of fermentation; but when that has sufficiently subsided to permit us to examine it minutely, it will appear compounded of fear, hatred, pride, envy, malice, and cruelty. As it operates most violently upon ignorance, there can be no better preservative from its attacks, than a strong and cultivated judgment, together with conceptions so clear, acute, and accurate, as to embrace the whole of the arguments, and to perceive the whole of the errors, on both sides of every question that is agitated."

"Nothing can be more inimical to the cultivation of judgment, than an early initiation into party prejudices. By these the conceptions are misled, and the judgments concerning right and wrong must consequently be often erroneous. It is, at any time of life, fatal to the integrity of the moral character, to approve or disapprove according to the dictates of affection. The habit of doing so is to the young particularly injurious; it not only warps the judgment, but depraves the heart." p. 221, 222.

In neglecting the cultivation of this faculty, it is observed, "Thus we produce a race of praters, who know nothing; of talkers, who never think; of light, trifling, and fantastic beings, alike destitute of intellectual vigour and of solid principle." p. 228.

Letter VIII. *Observations upon the Method to be pursued in reading History.*—*Premature Cultivation of Imagination hurtful to Judgment.*—*Other Obstacles to its Improvement.*—*Mode of Female Education formerly adopted, more favourable to Judgment than the modern.*—*Examples.*

In a former letter an objection is made to the use of abridgments of history, in the instruction of children, which is in this thus explained: "Hence it appears to me, that the judgment will be exercised to more advantage by a minute investigation of a detached period of history, judiciously chosen, than by the perusal of the abridged history of ages. Fully apprised of the narrow limits of its information, the mind will be in no danger of that shallow conceit which constantly attends the superficial. It will be prompted to acquire further knowledge for itself; and, by having been put upon the method of exercising judgment upon every subject it investigates, its inquiries will never fail to be attended with advantage." p. 232.

The second topic in this letter is intended to prove the danger which arises from the perusal of those works which address the imagination only, and exemplifies their effects in the characters and manners of the natives of the East.

Novels, in the next place, fall under the severe censure of our author; she describes their fascinating nature, and baneful influence, in stupifying the mental faculties; and introduces a contrast between a novel reading Miss and the young lady whose attention is engaged in the perusal of works calculated to inform her mind, and cultivate her judgment; the pleasures of each are described, with the peculiar advantages derived by the latter.

The first obstacle to the improvement of the judgment is by trusting to the evidence of sense; this is illustrated by the erroneous opinions formed by mankind in the infancy of science, concerning the system of nature, in judging the world to be an

extensive plain, &c. "And though more enlightened notions . . . are now made familiar to children, even in the nursery, than was formerly known to sages, still by trusting to the evidence of their senses, children are liable to errors of judgment, which, if not attended to, may lay the foundation of future prejudice." The credulity natural to youth is another fruitful source of erroneous judgment. On this topic our author observes: "It is only the imbecility of ignorance, or the vanity of scepticism, that supposes any thing to exist without a cause. A sensible child will soon be convinced that it is impossible; and the mind cannot be better exercised in early life, than in discovering the causes of appearances with which it is familiar, but for which it knows not how to account. A boy observes that his top spins as long as it is kept in motion; tell him, when he asks you why it does so, 'that it 'is the nature of all tops,' or that 'it 'spins because it is whipped,' and you lay the foundation for indifference or credulity. But if, instead of giving these foolish answers, you explain the real cause, and teach him to look out for similar examples of the operation of the laws of gravitation, you will probably be doing the faculty of judgment a greater service than it could have received from the longest and most laborious task." p. 247.

Another very ample source of erroneous judgment is found to proceed from that arrogant confidence which frequently attends the consciousness of quickness of parts. Miss H.'s arguments here are too pertinent and impressive to be omitted; she says, "All mothers wish their children to be distinguished by a quick capacity; but dearly do they sometimes pay for the accomplishment of this wish! Soon does the child perceive the mother's incapability of affording it information. She seeks to engage its affections by indulgence—by indulgence it learns to despise her authority. She is solicitous for the improvement of the genius in which she glories; every step which the child advances in the path of knowledge, is a degradation to the mother in its esteem. Her admonitions are without weight, her injunctions without authority. If it be a son whom she thus sees exalted to a superior, she

may, perhaps, be proud to acknowledge the superiority; and though she feels herself neglected and despised, rejoice in the world's acknowledging her son for a man of genius; but if it be a daughter, whom she has thus taught to look down upon her, deep and many will be the wounds of her heart." p. 248, 249.

"Another source of error, concerning which it behoves us to be upon our guard, is that disposition to rest upon authority, which, if we do not take care to prevent it, may spring from that confidence in our superior wisdom and knowledge, which it is essential that the pupil should possess.

"It requires, I confess, great delicacy of conduct to impress the pupil with perfect confidence in our judgment, and at the same time to lead him to exert his own as if he had no such authority to rely upon."

To promote this principle, the following exemplification is used as a motive. "This reliance upon authority is represented by some writers as the very essence of female virtue.

'God is thy law—thou mine; to know no more,

'Is woman's happiest knowledge, and her praise.'

So said Milton, but so said not a higher authority than Milton, when in emphatic language he commended the 'better part' taken by Mary, who, not contented with hearing the words of truth and wisdom at second hand, gave her whole soul to the attentive consideration of the divine doctrines it was her happiness to hear delivered. According to the common prejudices of society, the praise was Martha's due. Her attention was solely directed to the objects within her *proper sphere*. Enough for her to hear the heads of her divine master's discourse related by her brother, on whose better judgment she might implicitly rely for explanation of all it was necessary for her to believe or practise. And so certain was she of acting with propriety, that, confident of her own superior merit, she did not scruple to appeal to our Lord upon what she thought the faulty conduct of her sister. The rebuke she received establishes it not only as a privilege, but as a duty, in the sex, to hear, to inquire, and to judge for themselves. The contrary is evidently Anti-Chris-

tian doctrine; and, like all others of the same stamp, is found by experience to be repugnant to the principles of common sense.

"To the being who is taught to receive all opinions from authority, judgment is an useless gift. In such beings, therefore, judgment will lie for ever dormant; and without judgment, how is she to choose the authorities that are to be her guide? If her early associations of good and evil have been erroneous, they must remain erroneous for ever; for it is by these associations that her choice of authorities will be directed. If the clearest, the most momentous truth be delivered from a quarter, against which she has been prejudiced, the truth is contemned as falsehood. If the most flagrant and fatal error has been embraced by the authority she esteems, she receives it 'as truth of holy writ.'" p. 256—260.

Letter IX. *Further Illustrations on the Method of cultivating the Judgment. — Education of the lower Orders. — Religious Instructions of the Poor and of the Rich.*

An explanation of the nature and use of those things which are within the sphere of the observation of the children of the lower order, is recommended as a principal mean for their instruction. The use of the Scriptures is enjoined, as of high importance in the instruction, both of the rich and of the poor, selecting and explaining such parts as are suitable to the apprehension of children, and calculated to impress the mind with ideas of the wisdom, power, and goodness of God manifested throughout the works of creation. On this interesting subject is the following reasoning: "As we do not profess to have one religion for the poor and another for the rich, whatever upon this subject applies to one class applies to all. It was the emphatic description given by our Saviour to prove his divine mission, that *to the poor the gospel was preached*, and by the poor it was ordained, in the wisdom of Providence, that the glad tidings of salvation should be first dispensed throughout the world.

"Before our religion the distinctions formed by human pride vanish; in its presence worldly pomp and worldly honours are annihilated. Stript of his adventitious greatness, man

appears as he is: whatever be his station, the frail child of dust!—however humble his lot, the heir of immortality!

“While all those ideas of equality, which philosophical or interested speculatists have endeavoured to establish, tend to inspire hatred, envy, pride, and discontent, the equality taught by the Gospel inspires the purest benevolence. It teaches humility to the rich, and contentment to the poor; and fraternizes (if I may so express myself) the human race.”
p. 287, 288.

Letter X. IMAGINATION AND TASTE. *Imagination defined.—Necessity of its Operations being guided by Judgment.—Illustrations.—Definition of Taste.—Mistakes concerning the Cultivation of this Faculty.—Union of Conception and Judgment essential to its Cultivation.—Illustrations.*

Miss Hamilton's definition of imagination.—“By imagination, in the sense to which I have confined myself, is understood that power of the mind, which is exerted in forming new combinations of ideas. The power of calling up at pleasure any particular class of ideas is properly denominated fancy. A creative imagination implies not only the power of fancy, but judgment, abstraction, and taste. Where these are wanting, the flights of imagination are little better than the ravings of a lunatic.”
p. 301, 302.

Among the illustrations of this subject we present the following to our readers:—“To produce a work of genius, the power of imagination must be possessed in a very eminent degree; but unless a certain portion of the same imagination be possessed by the reader, the works of genius will never be perused with delight. Nothing can be relished but in proportion as it is understood; and thoroughly to understand an author, we must be able, with the rapidity of thought, to enter into all his associations. This can never be done by those who possess a very limited stock of ideas. The beautiful allusions, which at once illustrate and adorn the works of the learned, are lost upon those who are unacquainted with classical literature; and we may be assured, that many of the beauties of the antient orators and poets, are in like manner lost upon the learned of our days, from their ignorance of

the associations which produced them. A small number of ideas will, indeed, suffice to pursue a simple narrative, and accordingly we find that narrative, either of real or fictitious events, is the only sort of reading which is relished by the uncultivated mind. Do we wish to inspire a taste for studies of a higher order? Then let us lay a solid foundation for such a taste, in the cultivation of all those faculties which are necessary to the proper exercise of the imagination. Let us by the exercise of the reasoning powers, as well as of the conception and the judgment, produce that arrangement in the ideas, which is alike favourable to invention and to action. In such minds the trains of associated ideas are, if I may so express myself, harmonized by truth. The ideas being numerous, distinct, and just, are called up in proper order; and as arrangement in our associations is the true key of memory, every idea that is wanted obeys the call of will. It is then that the power of imagination comes forth to irradiate the mind, and to give a new zest to the charm of existence. The combinations which it then presents, arranged by judgment, selected by taste, and elevated by the sublime ideas of divine perfection, give an exercise to all the intellectual powers.”
p. 307—309.

Our author describes taste as the peculiar privilege to perceive and to enjoy whatever is beautiful or sublime in the works of nature or of art; and in pursuing the subject, observes, that “The more deeply we examine this curious subject, the more fully shall we be convinced, that the emotions of taste entirely depend on the train of ideas which are called up in the mind, by certain objects of perception. If the mind has not been previously furnished with a store of ideas that can be thus associated, the finest objects of sublimity or beauty will never give a pleasurable sensation to the breast. They may be viewed with wonder, with admiration, but will never produce emotions of sublimity or beauty.

“The above observations may be further illustrated, by reflecting on the manner in which a taste for the beauties of the material world, and for the beauties of poetry, enhance each other. A young mind, accustomed to the contemplation of rural

scenery, is enraptured by the poetical descriptions which present a transcript of all that had so often charmed the imagination.

* When Nature charms, for life itself is
"new."

The elevated sentiments and sublime ideas of the poet give, on the other hand, a number of new associations, which are henceforth called up by the scenes of nature, and become to the mind of sensibility a new and inexhaustible source of delight.

"By the ideas associated with them, a thousand sounds that are in themselves indifferent, nay, some that are rather in their natures disagreeable, become pregnant with delight. I have for this last half hour been leaning on my elbow, listening to the distant tinkling of a sheep-bell, a sound so perfectly in unison with the surrounding scenery, as to appear enchantingly beautiful. Upon reflection, I believe it to be just such a bell as is tied to the pie-man's basket, which I have often in town deemed an execrable nuisance. The different emotions which it now excites can only be resolved into the different trains of ideas with which the sound is associated." 317—319.

This reasoning is applied to music and the fine arts, and further illustrated thus:—"Every person of taste, who has heard the Messiah of Handel at Westminster-abbey and at the play-house, must be sensible of the advantage with which this sublime composition was heard at the former place, where every object tended to produce associations in unison with the tone of the performance. At the play-house, these associations were forcibly broken, trains of discordant ideas obtruded themselves on the mind, and thus the effect was lost.

"Why is our church-music in general so poor, so deficient in sublime expressions, and so ill calculated to produce the sublimity of devotional sentiment? Why, but because the sublimity of devotional sentiment was unknown to the composers. Had the musical compositions of David happily been handed down to us, I make no doubt we should have in them examples of the elevated and sublime in music, which would have harmonized with the tone of his own inimitable poetry." p. 327, 328.

Our author also shews the influence of taste upon fashion, and observes, "Taste rejects whatever is incongruous; it requires fitness and harmony, and therefore taste will always reject the affectation of singularity. It will always for this reason adopt the mode of the present fashion; but it will adopt it under such limitations, as are agreeable to its general principles. Wherever cultivated taste prevails, one general sentiment, whether of simplicity or magnificence, will pervade the scene. In the furniture of the house, in the œconomy of the table, the same predominant idea will be expressed; and every ornament will be rejected, that does not give additional force to the expression. If inanimate objects can be so disposed as to produce an undivided emotion, surely the decorations of the human form ought to be able to produce the same effect. Their true taste must revolt with inexpressible disgust from whatever does not perfectly harmonize with the character. Where purity, modesty, and virtue dwell in the heart, it is not taste that will decorate the form with the sleering dress of the wanton.

"A knowledge of the principles of taste would teach our sex to preserve the appearance of modesty at least, even if the reality were wanting. In female beauty, I believe no one will deny, that softness graced with dignity, modesty, gentleness, and purity, are ideas that perfectly harmonize with the object. Let these associations be broken by discordant images, and the emotion of beauty will be no longer felt.

"But," says Miss Pert, "young men are strangers to the emotions of taste, to please them other associations must be excited. By dressing in the stile of women of a certain description, we call up trains of ideas favourable to passion."

"True, young woman; but know that she who glories in this species of conquest, degrades herself beneath the rank of those she imitates, and stands upon the brink of a precipice, with nothing but a little pride betwixt her and destruction. Few, however, very few of the numbers who adopt modes of dress incongruous with sentiments of modesty, are influenced by any other motive than the desire of being in the very extreme of fashion. The cultivation of taste would mo-

dify this species of ambition in the young; and would lead those who have arrived at the sober autumn of life, to adopt that mode of decoration which harmonizes with the season." p. 336—338.

Letter XI. ABSTRACTION. *Different Modes of Reasoning.—Use of general Terms.—Generalization; its peculiar Advantages illustrated in a variety of Instances.—Deficiency in the power of Abstraction: its Consequences, &c.*

Letter XII. Character of those who object to the Cultivation of the Reasoning Faculty in the Female Sex.—Other Objections stated and examined.—Means to be employed in preparing the Mind for the Exercise of Abstraction.

Among other instances St. Paul's Discourse at Athens is employed by the author to define a suitable mode of reasoning; the nature of the subject is described, and in both letters the use of abstract reasoning is applied in general, and its peculiar advantages for domestic purposes clearly evidenced in particular.

Letter XIII. REFLECTIONS. *Different Applications of the Term.—Sense in which it is at present used.—Advantages of Reflection.—Foundation of it to be laid in early Life.—Inutility of Reflection, when not exercised under the Influence of religious Principle.—Illustrations.—Conclusion.*

The principal part of this letter is occupied in shewing how far the advantage to be derived from the exercise of reflection is increased or diminished by religious principle; on which subject Miss H. argues, "I presume it will on all hands be admitted, that whatever tends to augment the benevolent affections, and to destroy the influence of the malevolent passions, has likewise a tendency to increase the happiness of the individual and of society. When a person, whose notions of moral obligation are founded on the selfish principle, takes a view of the operations of his own mind, and perceives the unworthiness of the motives by which his best actions have been sometimes influenced; when he is made sensible of the errors of his judgment, and the fallacy of his reasoning; what is the result? Instead of humbling himself before the Searcher of hearts, and imploring the divine assistance, he looks round upon the world; and in the follies and

the crimes of others, finds excuse and consolation. A sense of his own weakness diminishes not the force of pride, or abates the arrogance of presumption. If obliged to confess that some appear to act more wisely or more virtuously than himself, it is to superior cunning, or superior good fortune; that he attributes the difference. The knowledge of his own motives produces suspicion with regard to the motives of others. The consciousness of his own erroneous judgment begets scepticism with regard to their opinions. These feelings and associations are not of a nature to inspire benevolence, they are, on the contrary, intimately allied to all the malignant and dissocial passions.

"Very different is the improvement that will be made by the man of religious principle, from the conscientious exercise of the power of reflection. A sense of the many instances in which he has been influenced by those passions which it has been his endeavour to subdue, will beget contrition and humility: conscious that his actions are known to the world, while his contrition and repentance are unknown to all, save God and his own heart, he will naturally suppose it to be the same with others, and will, accordingly, be inclined to pity rather than to censure. The difficulty he finds in keeping his good resolutions, and in acting up to the calm decisions of enlightened judgment, will lead him to reverence and esteem those whose conduct evinces a greater degree of energy and consistency; while, at the same time, it will render him careful of attributing bad motives to all who are guilty of improper conduct. In tracing the source of his erroneous judgments, he will discover so many associations originating in circumstances over which he had little or no controul, that he will view the prejudices of others with as much candour as he considers their actions. Never will the person who is capable of the exercise of philosophical reflection, presume to take the prerogative of judgment from the Most High; never will he arrogantly decide upon the acceptance or reprobation of a fellow mortal, on account of the speculative opinions he may have embraced. Every emotion excited, every affection produced, by

serious reflection, are (while reflection is exercised under the impression of religious principle) of the benevolent class. Humility, diffidence, earnest desire of divine assistance, hope towards God for future aid from a sense of former mercies, and love and gratitude springing from the same source, are each allied to benevolence. Wherever devotion produces affections of an opposite tendency, there we may assure ourselves reflection has been uncultivated." p. 421—542.

This work, on a subject highly interesting to the feelings of every parent, concludes with some very serious reflections; and the author has subjoined a few notes and observations at the end, tending to elucidate or confirm particular passages in the preceding Letters.

XXXVIII. *The CONSTITUTION of the United Kingdom of Great Britain and Ireland, Civil and Ecclesiastical.*
By FRANCIS PLOWDEN, Esq. Price 8s.

(Concluded from page 115.)

Chap. III. *Of the State of Society.*

THE origin of society is represented to have arisen from man's sensibility of his own insufficiency, and his application to his neighbour for assistance, which formed men into distinct bodies, each having its own respective views and interests. Subsistence, preservation, and defence, enforced the necessity of order and government. This is followed by the formation of the body politic, according to Locke; and a description of the political and civil state: on which the author insists, "That the real basis of the political and civil power which exists in each state, is the original agreement, compact, or contract of the society or community, which forms that state, to depute and delegate the rights which were with them individually in the state of nature, to those whose duty it should become to rule, protect, and preserve the community." The existence and renewal of such compact is next considered. The liberty of individuals shewn to be compatible with the power of the civil magistrate. The relative nature of the rights of each community. On the subject of emigration we meet with the following argument: "The

liberty or right of locomotion never was transferred from the individual; and, therefore, the state cannot, without some special reason, prevent the emigration of her members. Every man is at liberty to withdraw himself from any particular society; but he is not free to disturb, overturn, or destroy the government of that society, of which he is a member."

p. 18.

This chapter concludes with Price's opinion of the deference due to the civil magistrate.

Chap. IV. Of temporal, human, or civil authority, contains a definition of authority, and its necessity; that it proceeds from God—is temporal and spiritual. The source of distinctions among men considered; and the permanence of the moral laws of society, on which the author infers, "No community, nor civil power, nor human legislative body, can directly impose any conscientious obligation upon individuals: that directly and immediately arises from God's general injunction to all mankind, *to obey the powers that are*, for the preservation of the moral order established in the dispensation of his providence. An Englishman in China, as to any conscientious obligation, is as little bounden by the laws of England, or the commands of the King of England, as if he were a native of Canton. And on the other hand, a Chinese, whilst in London, is as conscientiously obliged to submit to the laws of England, and to obey the King of England, as if he had been born within the liegeance of his Majesty. But where God vouchsafed immediately to interfere in the appointment of rulers, and in the formation of laws, the conscientious obligation of submitting to them was absolute: I presume, therefore, that a Jew, during the time of the theocracy, could not, by quitting Judea, have conscientiously thrown off his obligation of obeying the divinely appointed ruler of Israel, or of submitting to the Jewish laws which were enacted immediately by God, and personally bound every Jew, in whatever part of the world he might have been." p. 24.

The Author maintains the position, that all civil or political power is from the people, and argues, that though government is enjoined by God, yet

the way in which, and the person by whom, they are to be governed, is left to the appointment of the people.

This chapter concludes with Sydney's principles and St. Chrysostom's opinion on this subject.

Chap. V. Of the sovereign power of a state, and of passive obedience and non-resistance.—The Author describes an absolute monarchy, which vests the power in one person, and he contends that passive obedience and non-resistance are applicable only to such a government; observing, "the power of a constitutional king of Great Britain is commensurate with the known line of the law: beyond this boundary, his power extends not." After reasoning on the subject, he closes the chapter with the following illustration of his position, that passive obedience and non-resistance is not applicable to our constitution; "If a king of this country, as was imputed to James II. were to attempt to make or repeal laws of his own authority, and force them upon his subjects, in such attempts he ought to be resisted; as much as the House of Commons ought to be resisted, should they pretend, by a vote or act of their House only, to repeal or alter the statutes of the realm. If, because one constituent part of this constitution have a portion of *lawful* power annexed to it, we are not to resist any usurped power that such constituent part may choose to assume, and which the constitution has not given to it, there will be an immediate subversion of the whole constitution, whenever one of the three parts of it shall be bold enough to exercise power which it has not. Such was the power assumed by the House of Commons in the days of Oliver Cromwell, which operated as a temporary extinguishment of the constitution." p. 37.

Chap. VI. Of the general constitution and government of Great Britain. In this chapter the constitution is defined; its advantages, and the basis of its security pointed out.

Chap. VII. Of the king as the supreme executive power. This chapter explains the natural and political capacity of the king, his duties, the foundation of his title, the sovereignty of power, and where resident. As Mr. Plowden considers, that kings do not derive their authority immedi-

ately from God, but the appointment of the people, *jure divino* and infeasible hereditary right are controverted. In his political capacity it is asserted, the king never dies; is not subject to infancy, as in case of regency every act is done in, and signed with his name; he can do no wrong; from whence arises the responsibility of ministers, who are liable to impeachment. *Monstrans de droit* and petition of right illustrated. Controul of legislature with regard to prerogatives. Dispensing power. King's representative capacity; he is the fountain of honour, justice, and mercy; generalissimo. In addition to these observations on subordinate prerogatives, the mutiny bill, standing army, pensions, admirable checks on the crown, and the civil list, close this chapter.

Chap. VIII. Of the House of Peers. In this chapter we find the origin, history, privileges, and judicial power of the House of Peers: with a representation of the peculiar excellence of an aristocratical constitution.

Chap. IX. Of the House of Commons. The members of the House of Commons described, their numbers, gradual increase, and privileges. Parliamentary reform, and reasons against it: gradual improvement of state of representation exemplified from history. Reasons for reform. Importance of free elections. Present abuses. Propriety of compelling parliamentary attendance. Qualifications of electors and elected. Proceedings at elections considered as unsuitable to the importance of the subject. In addition to these topics, the chapter concludes with shewing the importance of a free House of Commons.

Chap. X. Of the collective legislative body. The sovereign power of Parliament is explained. The force of an act of parliament with the rights and securities of British subjects.

Chap. XI. Of the revolution of 1688, and its principles and effects. Our Author enters upon the subject with condemning a temporizing spirit, by which men are influenced to direct their actions to the prevailing spirit of the day: he gives the history of the revolution, details the circumstances accompanying it, and shews the effects produced by it.

The conduct of King James is stated and considered at large, with other political occurrences.

PART II. OF THE ECCLESIASTICAL CONSTITUTION OF THIS REALM.

Chap. I. Of the choice, and the civil sanction and establishment of religion. On liberty of conscience it is argued, that "One of the natural rights, which each individual retains independently of the society of which he is a member, is the uninterrupted intercourse of the soul with its Creator. We need not recur to schoolmen to understand or admit this universal maxim of religion, that our dependance upon the Creator demands a grateful acknowledgment of our existence, and an unqualified resolution to follow the light and grace, which God may communicate to us. In this man cannot be controlled by other human beings, collectively or individually, who stand in the same predicament of exclusive responsibility to their Creator. The right, therefore, which each individual possesses of this free and uninterrupted communication and intercourse with his Creator, is essentially paramount to all human, civil, or political power whatever.

"Every human being is under an indispensable obligation of adopting that religious cult, or mode of worship, which, after due deliberation in the sincerity of his heart, he thinks his Creator requires of him; it follows of course, that a society composed of such individuals must, collectively taken, be under the same duty and obligation." p. 187. It is also maintained, that the truth of religion is not affected by the establishment of it, and that while submission to the laws enforcing the established religion is enjoined, so far as relates to our paying taxes for the support of it, and not resisting it, yet, we are at liberty to exercise religious worship, in the way we conceive to be most agreeable to the will of God.

Chap. II. Of the nature and effects of spiritual power, with reference to the state of it before and since the establishment of Christianity. Our Author professes to treat religious opinions *historically* not *polemically*, and descants upon the Jewish theocracy, and the separation of the spiritual and civil powers under Chris-

tianity, he declares the universality of the church of Christ, and maintains its independency upon any, and aptitude to all civil governments. On these topics we extract the following remarks.

"To a candid observer of events it appears to be not the least striking feature of God's providence over his church, that for the first three hundred years it subsisted without the actual protection of any civil power, or without any civil sanction or establishment of any sort of alliance or incorporation with the state. As, therefore, during this space of time, it received no *civil* establishment whatsoever, it seems fair to conclude, that such establishment was neither necessary for its institution or continuance. Few will contend that the Christian religion was less perfect during the three first centuries after its institution, than it has been since that period. Nor do I conceive that many of unbiassed thoughts are convinced of the utility or advantage which the Christian religion has received by being sanctioned and supported by the civil magistrate.

"The scriptural accounts of the first propagation of the Gospel are pointed, in marking its independence upon any, and its aptitude to all *civil* governments, by collecting together into the first sheaf of the Christian harvest, individuals of the most distant, discordant, desperate, and hostile states, such as Jews, Greeks, Romans, Parthians, &c. But the example of our divine legislator himself is still a more striking lesson of the independence of his doctrines and laws upon any *civil* power or authority: he assumed or exercised none in his own person; and on no occasion did he call in aid of his mission the arm of the *civil* magistrate. He did every thing in the reverse: he kept up the appearance and the reality of poverty from the cradle to the cross: he humbled himself, washing the feet of his disciples: when the multitude would make him a *temporal* king, he absconded, and made his escape: he would not execute the office of a judge, or administer *temporal* justice; he declined to arbitrate upon civil matters between individuals; he paid taxes to the Roman emperor, and permitted himself to be judged and executed by the executive govern-

ment of Judea; all which things are contradictory to, inconsistent with, and exclusive of *temporal* sovereignty; he severely rebuked his disciples, who appeared surprised at his not using the powers (which they knew he possessed) of resistance against the unjust sentence of his death.

"The miracles which Moses performed were calculated to remove a whole people out of a land of bondage, and establish them in a land of promise, which were *temporal* objects: the miracles of Christ were calculated to impress the minds of men with general benevolence and charity; he went about doing good, and healing all that were oppressed by the devil (Acts xvi. 38.) No one act of his mission, jurisdiction, or power, when upon earth, went to affect a single object of *civil* or of *temporal* jurisdiction: he even chose rather to work a miracle, in order to provide himself with the means of paying the tax to the Roman emperor, than to leave it to the judgment of men by what title he could have acquired any *temporal* property. Indeed, all the inspired writers appear anxious to impress us with the conviction, that as he possessed nothing in this world, so *temporal* possessions were no objects of his divine mission.

"Thus did he commission his apostles to go about *tantum nihil habentes sed omnia possidentes*. He never would permit external or forcible means to be used to promote or inculcate his doctrines; no aid of the civil magistrate was called upon, much less was any enjoined: 'He that hath ears to hear, let him hear,' (Luke viii. 8.) 'for faith is from hearing.' (Rom. x. 7.) Preaching was the only mean Christ used, and commissioned his disciples to use: he neither employed, directed, nor authorized any coercive power to compel submission; he allured men by no flattering prospects of a promised land or temporal prosperity; but he foretold to his followers, that they were to expect adversity and prosecution in this world; though such as should not receive and follow his word, should meet with condign punishment; not in this life, but in the next. 'He that believeth not shall be condemned.' (Mark xvi. 16.)

"The sacred text is as explicit in describing the nature, as it is in deducing the derivation of the power of

the kingdom of Christ; for when Pilate observed, 'that he then professed himself to be a king,' he answered, 'that he was a king, but a king of truth, and for this cause he came into the world, that he should bear witness unto truth.' (John xviii. 37.) This passage of St. John unequivocally demonstrates, that there does exist in this world a *spiritual power or kingdom of Christ*, which is not derived from any temporal source, but comes immediately from God, and which has not for its object any of those temporal things, which are the objects of temporal sovereignties.

"Our divine Lord said, that, 'if his kingdom were of this world,' (that is, either by its derivation or nature, *temporal*) 'his constituents would rise up in his defence.' (John xviii. 26.) *Νυν δε η βασιλεια η ημενικη εν εσθιν*, but now my kingdom is 'not from hence;' that is, it is neither *temporal* by derivation, nor by nature, for the one imports the other; and the conditional supposition of our Lord, *Ει εκ του κοσμου τουτου η βασιλεια η ημενικη*, &c. 'If my kingdom were of this world,' is a conclusive argument, that there are or may be kingdoms of this world, *εκ του κοσμου τουτου*, *εσθιν*, from hence, or in other words, which receive their power from men or the people. And here lies the grand difference between the two powers; that which is *εσθιν*, or *εκ του κοσμου τουτου*, is the *human*, or *civil*, or *temporal* power; that which is not so, is the kingdom of truth, established by Christ in person upon earth, and is the *spiritual* or *divine* power.

"The establishment of this kingdom of truth, of which our blessed Redeemer professed himself to be really the king, is the establishment of Christianity, which is essentially separate and distinct from, and wholly independent of any *temporal* or *civil* government or state whatever: it is a kingdom of truth, in which Christ, by force of truth, brings souls to his obedience; and he has by word and example taught us, that it was not to be supported by the means of coercion and force, which are necessary to maintain *civil*, *human*, or *temporal* governments, in due submission or obedience. But as it is a kingdom, it must necessarily be supported by government; and what the nature of this government is, will be the sub-

ject of the ensuing chapter." p. 219—223.

Chap. III. Of church government in general. Our limits will not allow us to do more, than to give the general topics of this and the following chapters. Mr. P. shews the necessity of church government; catholicity of the church; Christ the source of all faith and spiritual power; unity and indefectibility of the church, its governors, and error with respect to them; reasons for exacting the oath of supremacy from catholics; the civil advantages of the clergy; and the distinction between order and jurisdiction.

Chap. IV. Of order and jurisdiction. This chapter treats of the power of the keys; ceremonies of ordination and consecration; *conge d'elire*; doctrines of catholics concerning the pope; differences between catholics and the church of England; and source of spiritual jurisdiction independent of human authority.

Chap. V. Of the objects of spiritual power, contains the foundation of obedience to, and extent of, spiritual authority in England; explanation of infallibility, and the nature of the power given by Christ to his apostles.

Chap. VI. Of the alliance between church and state, and of a test law. This chapter is occupied on the test laws, and subscription to the articles, in which the opinions of Warburton, Paley, and Hooker, are examined, and some of them controverted.

Chap. VII. Of tythes and other church property.

Chap. VIII. Of the civil establishment of the catholic religion in England before the reformation. This is illustrated by extracts from history, and legal opinions and documents.

Chap. IX. Of spiritual or ecclesiastical courts.

Chap. X. Of the king's supremacy. In this chapter many circumstances of history, particularly from the reign of Henry VIII. are inserted, and a discussion of the nature of the oath of supremacy.

The Appendix contains the conditions as specified in the act of union.

In this work we think there appears an evident predilection in favour of the Roman Catholic religion, and the political system of Mr. Locke, and the arguments used are intended to support those systems.

XXXIX. SOULAVIE'S MEMOIRS OF THE REIGN OF LEWIS XVI.

(Continued from p. 103.)

VOL. II.—CHAP. IV.

IN resuming these interesting memoirs, the author, in this chapter, describes the childhood of Lewis XVI. who "had an austere deportment, was grave, reserved, and frequently blunt, without any taste for play or entertainments, accompanied with noise, and so habitually addicted to truth, that he was never known to tell a lie. He employed himself chiefly in copying, and afterwards in composing geographical charts, and in polishing iron with a file."

The character of his tutors, the Duke of Vauguyon, and Cœtloquist, the old Bishop of Limoges, are introduced, and the author says, "it is to the former history ought to ascribe the aversion which the king entertained for the Duke of Choiseul."

When he became dauphin, Madame Adélaïde attempted to introduce him into the council, that he might be initiated in the knowledge of public affairs. Lewis XV. opposed this overture, and was often heard to say, 'I should be glad to know how Berry will be able to extricate himself from them:' it was thus that he named him.

"Timidity, beneficence, and modesty, were the three first characteristics which the Duke of Berry manifested when he became Dauphin of France. He repulsed flattery, he gave ear to the complaints of the unfortunate, he desired to know the particulars of their case, he took pleasure in observing the workmen who were employed at the castle or in the gardens, and would frequently assist them in raising a heavy stone or a beam, which they could not well manage. By dint of filing and hammering, he became an expert workman in the making of locks. The Dauphiness, on seeing him with his hands all black, called him by no other name than 'my god Vulcan.' Why have they reproached him with this innocent employment as a crime? Did not Lewis XV. sometimes act the part of a cook? &c."

"At the death of Lewis XV. France was so tired of his reign, that

in every quarter his grandson Lewis XVI. was publicly called by the name of 'Lewis the Desired.' . . . but the partisans of the old court did not relish this title; they opposed to it that of 'Lewis the Beneficent;' and this qualification was generally adopted in works of poetry, in official compliments, and private conversation." . . . He himself had said, amidst the licentiousness of the old court, that he wished to be called 'Lewis the Severe.' . . .

"Lewis XVI. was severe and mistrustful towards the nobility of his court. He was not fond of the great. He discovered no taste for noisy pleasures, for balls, gaming, shows, pageantry, and still less for libertinism. He felt no attraction in royal authority, which was always burdensome to him. He was, however, much attached to the glory of his house; he dreaded the undertaking of any enterprize which might tarnish its lustre; he was penetrated with the instructions of his father against the views of the House of Austria, and the principles of the Duke of Choiseul; and his life was a perpetual and secret struggle, in which he was supported by the Duke of Vergennes, against the ambition of his consort. The spies, whom Lewis XVI. retained in the cabinet of Vienna, constantly represented this princess as Austrian, both by character and principle, in the palace of Versailles. He lived with her, nevertheless, as a good husband; but, like a king of France, was always vigilant with regard to the views of the House of Austria, and attempted to elude them. Of this we shall exhibit some proofs.

"When Lewis XVI. ascended the throne, he was about nineteen years and nine months old: he had then been married four years. He had no taste for gallantry, and he avoided the company of women of seductive dispositions. . . . He was diffident in the company of women, very little adapted to please them, being deficient in the graces, and loving no other than Maria Antoinetta his consort." p. 30.

The author describes the king's apartments at Versailles, the furniture of which discovers his skill in geography; and his attention to political information, is evidenced in the

careful arrangement of his papers, and the secrecy of their security. Here was also a room; in which was a forge, two anvils, and a number of iron tools, with several common locks. There were also private locks, of which some were of copper ornamented and gilt.

"Lewis XVI. was distinguished by such a peculiarity of character, that it may, in some measure, be said, there were in him two men, a man who *knows*, and a man who *wills*." . . .

He had an astonishing memory, of which the author gives an instance.

"He was one day presented with a long account, in the statement of which the minister had placed an article of expenditure, which had been inserted in the account of the preceding year: 'Here is a double entry,' said the king, 'bring me the account of last year, and I will shew you that this article is mentioned in it.'

"When the king was thoroughly acquainted with all the particulars of an affair, and discovered any violation of justice, he was severe, even to a degree of brutality. A flagrant act of injustice made him overleap the ordinary bounds of his character; he would then insist upon being obeyed that moment, both to make sure of atonement, and to prevent any similar misconduct in future.

"But in the great affairs of state, the king who *wills*, who *commands*, was not to be found in this monarch. Lewis XVI. was, upon the throne, nothing superior to those private persons whom we meet with in society, so weak in intellectual faculties, that nature has rendered them incapable of forming an opinion. In the midst of his pusillanimity, he placed his confidence entirely in a particular minister; and though, among the variety of opinions delivered in his cabinet-council, he well knew which was the best, he never once had the resolution to say, 'I prefer the advice of such a one.' Here lay the copious source of national misfortune. . . .

"He was endowed with an understanding, methodical and analytical: he divided his compositions into chapters and sections. He had extracted from the works of Nicole and Fenelon, his favourite authors, between three and four hundred short sentimental phrases, which he had

arranged according to the subjects, and had composed of them a second work, in the taste and manner of Montesquieu. The title which he gave to this treatise was, *Of a temperate Monarchy*, with some chapters, entitled, *Of the Person of the Prince—Of the Authority of the different Branches of a State—Of the Character and Exercise of the executive Power of a Monarchy, &c.* If he could have carried into execution all that he perceived of the beautiful and grand in Fenelon, Lewis XVI. would have been an accomplished monarch—France would have been a powerful monarchy." He was endowed with a spirit of foresight, of which his ministers were totally destitute; as he alone beheld from a distance the destiny and ruin of France.

We present our readers with the following anecdotes of this prince as deserving of notice. "In one of the letters sent him by his minister, M. Turgot, who was piqued because the king refused to adopt his plan of reform, is written, that the fate of 'Charles I. or of Charles IX. is that 'of all monarchs who are governed 'by flatterers.'—Lewis XVI. returned this letter, under a cover sealed with the small seal royal, with the following inscription in his own hand: 'Letter of M. Turgot.' He had translated from the English, a language very familiar to him, the defence of Richard III. who was accused of crimes of which he was innocent.

"The Count d'Artois, who, from a habit of gaming, was accustomed to play high, wished to excite in his brother the same kind of passion. 'Will you bet a thousand double 'louis-d'ors?' said the Count d'Artois to him one day. 'I will play 'with you with all my heart,' replied the king, 'but I bet no more than a 'crown; you are too rich to play 'with me.' He could not bear to see persons play high at his court.

"Another time, M. d'Angivillers, while the king was on a journey, ordered some repairs to be made in the small apartments. These repairs cost thirty thousand francs. The king, on his return, being informed of the expence, made the whole castle resound with cries and complaints against the extravagance of M. d'Angivillers, 'I 'might have made thirty families 'happy with the sum,' said Lewis XVI." p. 25—43.

Chap. V. contains the portrait, character, and anecdotes of Maria Antoinetta, who, immediately on her arrival in France, experienced contradictions which women with difficulty forget. Her mother demanded by her ambassador, that Mademoiselle de Lorraine, her relation, and the Prince of Lambesc, should have rank next after the princes of the blood of the House of Bourbon, at the festivals given upon the marriage of her daughter with the Dauphin of France. This request was made by Lewis XV. an affair of state, but the women of the court opposed a determinate resistance to the formal demand made by the king. They carried their obstinacy so far as to absent themselves from the ball, rather than be deprived of the right of dancing the first. Madame de Bouillon, of all the ladies, distinguished herself the most by the violence of her refusal and her observations on the occasion. Lewis XV. was so much offended at her behaviour, that this lady appeared no more at court. The Dauphiness, on her part, entertained such resentment, that she procured a copy of the letters which Lewis XV. had sent to the peers, saying, as she locked them up in her strong box: 'I shall remember it.' 'Having been educated in the principle, that the Imperial House was the first house in the world, and seeing those who were mere duchesses contest with her family the precedency next to our princes, felt strong resentment on the occasion. In vain did Madame Noailles tell her with respect, but laconically, that the etiquette was severe and inexorable at the court of France: the Dauphiness, from that moment only made her the object of ridicule, and resolved to exclude as much as possible from her house the titled females, that she might no longer be served by ladies who maintained such proud pretensions.

"The four first years that Maria Antoinetta lived in France are the only happy years that she passed in that country. The young Dauphiness had an angelic figure; the clearness of her complexion was remarkable, the colours were lively and distinct, her features regular, her shape slender; but her eyes, though beautiful, were liable to continual fluxions. She had the Austrian under-lip. She was of a caressing disposition, cheerful,

attentive to please, and well instructed by her mother how to make herself beloved by all the court, had she chosen to follow her lessons. The pulpits, the academies, the most distinguished societies, the journals, the almanacks of the muses, all lavished upon her their applause. Flattery had as yet retained in France the forms and the tone of the interesting reign of Lewis XIV.

"Maria Antoinetta had been educated by her mother to be one day queen of France. She became acquainted at Vienna with our fashions, our usages, our ceremonial; but she was hardly arrived at Versailles when she began to rid herself of every circumstance that imposed upon her any restraint. She went abroad on foot, accompanied by one or two ladies of her court, her gentleman-usher walking at a distance behind. She invited her brothers-in-law and sisters-in-law to dinner and supper, and accepted of the same entertainments from them, without any parade. She was affable, humane, sympathising, and often delicate in her beneficence. A stag, which had been wounded during a chase, when the king was present, struck with his horns a poor peasant. The dauphiness, on hearing of the incident, flew to his assistance, took his wife into her carriage, loaded her with kindness, and granted her a pension." *p.* 50, 51.

Haughtiness of mind produced a growing enmity between the queen and her sisters-in-law, and it is added, she experienced the resentment of the princesses her aunts. "The more the young queen was handsome, amiable, insinuating, bold, rash, frivolous in her taste and desires, ambitious of dominion, and jealous of her title of archduchess, which she displayed on every occasion, so much as to be noticed by the court, they likewise became the more haughty, affecting the superb style of the best years of the reign of Lewis XV. Who could believe that the five princesses, the three aunts, and two sisters-in-law, entertained against the queen such a violent animosity, that they strove with each other who should most calumniate her private life? Whatever one suggested, another confirmed, and a third subjoined her authority to render the anecdotes incontestible.

"The queen, on her part, carried her vindictive resentment so far as

to intimate suspicions with regard to the virtue of Madame and the Countess of Artois. To such a length was perfidy extended, that impartial observers of these intrigues accused Maria Antoinetta of having been in league with the men of gallantry, and even with the guards, who exposed Madame d'Artois before the public towards the last years of the monarchy." *p.* 59, 60.

The queen's dress is the subject of animadversion in this chapter, particularly for introducing the fashion of large feathers, which disgusted the aunts, who called these feathers 'an ornament for horses.' The king, who was plain in his taste, spoke to her with diffidence of these singular ornaments. But in the beginning of 1776, upon giving her half the diamonds which he had when dauphin, he said to her, 'Keep yourself to this dress, which will not be attended with farther expence.' This advice of the king had no effect upon her, and her rage for feathers became such, that the cost of a single one was fifty louis-d'ors. 'Your charms,' however, added Lewis XVI. 'stand in no need of embellishment.'

"Maria Theresa joined the king in diverting the queen's taste from trifles, which she began so early to display. The queen sent her her portrait ornamented with large and beautiful feathers. Maria Theresa returned it with the following note: 'I would have accepted with great pleasure the portrait of the Queen of France, but I cannot accept of one which represents to me only an actress.' Nothing could prevail with Maria Antoinetta to renounce these ridiculous ornaments." *p.* 62, 63.

Chapters VI. and VII. In the former of these chapters we have described the dispositions, the private and political characters and conduct of Monsieur, and the Count d'Artois, brothers to Louis XVI. and in the latter an account of the Duke of Orleans, his connexions, and his son the Duke of Chartres, afterwards Duke of Orleans, and subsequently Philip d'Egalité, who is here represented as the most beastly wretch that ever degraded human nature.

Chap. VIII. represents the English by their agents tampering with the province of Brittany; the malcontents of which place depute their chief to offer the crown to the duke

of Orleans, father of Philip Egalité, who replied "he had the honour to be first prince of the blood, and that with this title he would die."

Chap. IX. The dissatisfaction of the court of France is expressed in this chapter, with regard to the House of Orleans, which falls into disgrace by the exile of the Duke of Choiseul, and the ruin of the parliaments; and to which the queen adheres on account of her friend the exiled duke.

The Xth chapter contains the portraits of the princes of Condé, Conty, and the Duke of Penthièvre. The following anecdote of the Prince of Condé deserves notice. Having with a separate body of troops, of which he had the command, gained several advantages over the prince of Brunswick, Lewis XV. in recompence, made him a present of the cannon taken from the enemy; and the Duke of Brunswick having since paid him a visit at Chantilly, and not finding the cannon, which the Prince of Condé had caused to be withdrawn from his sight, 'You seem inclined,' said he, 'to conquer me twice; in war by your arms, and in peace by your modesty.'

Chap. XI. and XII. The Author divides the reign of Lewis XVI. into ten epochs, the first is contained in these chapters, which describes the recal of M. Maurepas to the administration, who is strongly opposed by the queen, on account of his influencing the mind of the king to persevere in resisting the efforts she employed to restore the Duke of Choiseul. The conduct of M. Maurepas is detailed, as well as that of his friend, M. de Vergennes. At the death of M. Maurepas, the queen redoubled her intrigues to deprive M. de Vergennes of the king's confidence: this minister was heard to say, 'One would suppose it was not known that I have made a vow to die in office.'

The second epoch occupies the eight following chapters.

Chapters XIII. to XX. contains an account of the re-establishment of the parliament, exiled by Lewis XV. and the different opinions of contending parties on the measure, which Lewis XVI. is influenced to by M. Maurepas, notwithstanding the remonstrances of his family, and the intimations he receives that the consequences will be the destruction of royalty; but in this he appears to have accommodated himself to the

inclinations of the people. Upon the instalment of this parliament it shews its indifference to the king, and proceeds to acts hostile to his authority. In the last of these chapters is an account of the struggles at court for the maintenance of the royal authority, and the first measures of M. Turgot in the administration.

The third epoch contains the latter twelve in this, and eighteen former chapters in the third volume. In this volume it commences with the twenty-first, and breaks off at the end of the thirty-second chapter. Chapters XXI, XXII, XXIII, XXIV, relate a change in the policy of France, the history, sentiments, and political conduct of M. Turgot. This history is interrupted in Chapters XXV. and XXVI. with an account of a revolt in consequence of a scarcity of corn; the causes of the riot are considered problematical, yet England is suspected of having a hand in it. The conduct of the rioters, and the measures adopted to quell them are detailed, in which the king takes an active part.

Chap. XXVII. continues the administration of M. Turgot, with the elevation of M. de Malesherbes, his friend, to the ministry; and the remaining chapters of this volume detail the opinions and principles of the latter minister, and accounts of state affairs.

Volume III. To this volume is prefixed eighteen miniature etchings of the following portraits: Christopher de Beaumont Archbishop of Paris, Cardinal Bernis, Duke of Choiseul, Duke of Vrillière, Chancellor Maupeou, Count de Maurepas, Abbé Terray, M. de Sartines, Count de Vergennes, Count d'Estaing, Loménie Archbishop of Toulouse, Marshal Richlieu, Malesherbes, Turgot, Necker, La Chalotais, Duprémessnil, Voltaire.

Chapter I. continues the ministry of M. Turgot, who, upon the coronation of the king, found a remarkable occasion to disclose his principles concerning the monarchy. "He proposed, that the ceremony should take place at Paris, partly from motives of economy, and to counteract the sentiment of local devotion; and partly to weaken the force of religious recollections, as that of the baptism of Clovis, and annihilate the fable, already discarded by the critics, of the holy oil brought down from heaven in

the beak of a dove. He also attempted to introduce a change into the form of the oath, conceiving it as it stood, to be too indulgent to the clergy, and too negligent of the people. He disapproved particularly the clause for 'exterminating heretics,' which had already been modified at the accession of Lewis XIII. and Lewis XIV. and, for the illusory engagement, never to extend mercy to duellists, he wished to substitute that of sparing no effort to put an end to so censurable a practice."

After naming the prelates who openly adhered to Turgot and Malesherbes, and constituted the minority of the clergy, the author observes, "Thus at the accession of Lewis XVI. to the throne, the clergy of France was composed of a majority partly distinguished by piety, superstition, and ignorant credulity, and partly by luxury and libertinism, revelling in the pleasures of the capital, to the total neglect of their provincial and episcopal functions."

The clergy were afterwards divided into two minorities, of which one was atheistical and the other fanatical; so that the excess of religion in Beaumont's party, and the deficiency in that of the Archbishop of Toulouse, were in evident contradiction with the mass of the Gallican church, whose nullity and insignificance exposed it to the attack of every opinion and interest.

"On the 24th of September 1775, the Archbishop of Toulouse, invested with the powers of the general assembly of the clergy, proceeded, together with M. Pompignan and the Abbé Talleyrand, to Versailles, for the purpose of presenting the remonstrances agreed upon." They are thus introduced: "Your majesty," said the deputation, "will see in the memorial we have the honour to present, the ministers of what is called the reformed religion, raising altars and temples, convoking assemblies, forming districts, levying contributions on your subjects, administering baptism and the Lord's supper, and consecrating illegitimate marriages: we flatter ourselves, that your majesty, sensible of the temerity of these men, will issue orders for the termination of their enterprizes."

"The other part of the remonstrances we present to your majesty,

offers a view of dangers still more pressing. Infidelity pervades all ages, ranks, and conditions. The hydra atheism is become the prevailing opinion. Its fatal influence on morals, and their consequent depravity, together with the spirit of independence it inspires, are truly alarming. The security of legal authority cannot exist without that of religion. Religion alone gives to the throne of kings the surest and most unassailable support, the obligation of CONSCIENCE, that pillar which sustains the throne of God himself in the mind of man.

"We do not dissemble, Sire, that it is principally by our instructions and examples, that infidelity can be repelled; and did we stand in need of any new engagement to stimulate us to the performance of our duties in this respect, it naturally presents itself in the earnestness and solemnity with which we have demanded this audience. But the cause of God is also that of the king." p. 14, 15.

This preamble contains the substance of the memorial, which, did the limits of our work admit, we should be happy to give at large, as it is well drawn up, full of nervous reasoning, and enforced by cogent arguments: but we observe at the close, a proof of the rooted antipathy manifested to the protestants therein. It discovers the genuine spirit of Popery, against which it is impossible for us to guard too much, and hope, as some of the clergy of France, who drew up the memorial, have found an asylum in England, they are convinced of the superior claim which Protestantism has to the temper of Christ, from the beneficence they have experienced.

To this memorial the king promised, that no measures should on his part be omitted, to arrest the progress of licentiousness and impiety of which they complained; to consider the possibility of adding some effective clauses to the existing laws respecting the sale of books. With respect to the Protestants he would inform himself of the facts which excited the complaints of the clergy; that orders had been issued for repressing certain enterprizes undertaken by these religionists. The assembly, dissatisfied with the king's reply, presented another remonstrance, to which he re-

turned an answer similar to the last, adding that the rumour which had prevailed, of the protection it was pretended he had bestowed on the Protestants was wholly destitute of foundation.

Chap. II. to XVIII. present to us the history and administration of Count St. Germain; Turgot's celebrated edicts; an account of the work entitled *Le Monarque Accompli*, which was burnt; a variety of incidents in the ministry, from which M. Turgot and M. St. Germain are dismissed; remarks of the king on a memorial of M. Turgot, containing democratical sentiments; the cabinet divided into two factions; and the last chapter with a dialogue between the Author and Marshal Richelieu.

In this place is introduced a political sketch of Europe, and of her relations with France, from the epoch of the accession of Lewis XVI. to the crown to that of the American war.

The first chapter in this political sketch commences with an account of the princes and governments of Europe, and the most remarkable incidents that have occurred. The second chapter relates the occurrences that transpired in the Court of Rome, gives an account of the factions existing there, the characters of the popes, and exposes the intrigues of the cardinals in their election of a pope. The third chapter states the religious reform in Tuscany, the attack on the Court of Rome by the Court of Naples, and the character of the family of the king of Naples, particularly the influence and conduct of his queen. The fourth chapter refers to the state of Spain relative to France, with political occurrences. The fifth chapter relates to the affairs of Turkey, the sixth of Prussia, the seventh of Poland, the eighth, ninth, and tenth are occupied with the concerns of Austria, the eleventh of France and the Protestant powers, the twelfth of Denmark, which represents particularly the conduct of that court to Queen Matilda, and concludes with a portrait of Catharine II. Chap. thirteenth develops the secret political correspondence of Lewis XV. which was suppressed by his grandson.

(*To be continued.*)

XL. HISTORY of the Rise and Progress of the Naval Power of England, interspersed with various important Notices relative to the French Marine. To which are added, Observations on the principal Articles of the Navigation Act. Illustrated by a Variety of interesting Notes. Translated from an original Work in French, by THOMAS EVANSON WHITE. 8vo. boards, 7s. 6d. pp. 416. J. S. Jordan.

THE Translator, in his introductory observations, gives the following character of this work: "It commences with the earliest dawn of authentic record, and comes down to the interesting æra of the American war; it is in some parts a condensed memoir, and in others a very general outline of its subject. With respect to the important consideration of authenticity, the marks of it appear in almost every page, references being given for every statement, which, perhaps, might otherwise appear questionable, in that respect, to English and French writers, chiefly historians of established reputation." Notes are added by the Translator to correct inaccuracies and supply deficiencies; they are chiefly extracted from Hume and Smollett.

This volume contains four books and an appendix, which give an account of the state of the British navy, and those of the other European powers, with details of the principal actions that have been fought, from the earliest records to the æra of the American war.

Book I. This history of the British navy commences with the reign of "OFFA, king of Mercia, the most powerful prince of the heptarchy, who appeared to be the first that had any pretensions to the empire of the seas. It is said he ventured to dispute it with CHARLEMAGNE. That great monarch, however, did not disdain to court his alliance, in the view, perhaps, that the naval assistance of OFFA would one day be serviceable to him in securing his dominions from the enterprizes of the Normans." An augmentation of the number, and an improvement in the construction of his vessels, were effected by the illustrious Alfred, who had one fleet of an hundred and twenty sail, uniformly allotted to guard the coast. When the East Angles and Northumbrians,

constructed vessels stronger and lighter than his own, he compensated for this new advantage by fitting out expeditiously for sea, vessels with an hundred and twenty oars, in every respect superior to the former.

EDGAR collected a prodigious number of vessels, which some have said amounted to three thousand six hundred, and others to four thousand. A just idea may, however, be formed of it, when it is known, that the largest of those vessels hardly contained fifty men in array. Throughout the year, four squadrons, each consisting of one hundred sail, were armed to protect and cruize along the coasts. Elated with this array of force, EDGAR imagined himself master of the seas, and assumed the vain-glorious title of Emperor and Lord of all the Kings of the Ocean, and of 'all the Nations which it surrounds'! One day being at Chester, he embarked on the Dee, and compelled eight tributary kings to row a barge, which he steered himself. The triumphs of pride are always outrages!

The successors of EDGAR had not an equal maritime force with his; and though the English made a vigorous effort in the reign of ÆTHELRED, and collected a fleet of eight hundred vessels, equipped at the expense of wealthy individuals; this armament being dispersed by storms, was rendered unserviceable, and the whole kingdom fell under the power of the Danish princes.

The sudden revolution effected by William the Conqueror, the Author observes, gave England so violent a shock, that the nation could little attend either to commerce or navigation. When RICHARD undertook the expedition to the Holy Land, the kingdom was so destitute of shipping that he was obliged to have recourse to foreigners. Though the vessels furnished on this occasion were in general small, some of them might be of considerable bulk, as in an expedition to the Holy Land, they had a ship of such large dimensions, as to cause it to be named 'the World.' Towards the middle of the thirteenth century, we are also informed of a vessel capable of containing eight hundred men. These, however, were rare at that time, they were only to be found

in the Mediterranean, where the Venetians, the Genoese, and the Pisans, had expedited the progress of sea affairs.

JOHN, with the assistance and advice of the Earl of FLANDERS, having destroyed the fleet of PHILIPPE AUGUSTE in the port of *Dam**, "was elated to such a degree, he imagined that henceforth his maritime ordinances would be respected by all nations. He had, in the second year of his reign, made one for exacting the salute from all foreign vessels, ordaining that, if obedience was not yielded to his officers, they should be compelled to it, and even to chastise the captains, either by confinement, or by corporal punishment†. Absurd and unjust pretensions are often imputable to weakness. Who could imagine that a prince, tottering on his throne, would have dared to arrogate to himself the empire of the seas." p. 16.

The Author details accounts of several engagements at sea, and represents the British navy to be in a state of fluctuation till the reign of Henry VII. "who laid the foundation of the naval power of his country, by turning the attention of his subjects to their native riches. We allude to the *wool*, which at that time was exclusively manufactured by the Flemings, who purchased it at a very low price. He annihilated this source of their wealth, by prohibiting an exportation, which was highly prejudicial to his own subjects. . . . He made his people sensible of their true

* *Dam*, or *Damme*, in the Netherlands, in those days a considerable sea-port town, though now no longer such, its harbours, &c. being long since destroyed by the accumulation of the sands on that part of the coast. It is still a place of some note, and lies five miles south-west of the port of *Sluys*, and nearly the same distance north-east of *Bruges*.

† On the contrary, any ships or vessels laden, or sailing on the seas, that will not lower or take down their flags, at the command of the king's lieutenant, or of the admiral of the king, or his lieutenant, but fight against any of the fleet; such, if they can be taken, shall be reputed as enemies, and their ships, vessels, and goods seized and confiscated, as the goods of enemies. Although the masters or owners should afterwards come and alledge the said ships, vessels, and goods, to belong to the friends of our lord the king; and that the hands on board, be chastised by imprisonment at discretion for their rebellious conduct.

* *Ex chart. eccl. Wigorn.*

interests on this occasion; he forthwith brought over Flemish artificers, who instructed them to prepare the wool. He afterwards established manufactures; but did not prohibit the exportation of this precious commodity, until after he had taken those preliminary steps, and secured by treaty to his subjects, the exclusive privileges of their island. The Levant trade was first opened to them under his reign, but it was not carried on with success, until the period of the revolt in the Low Countries, whence the Flemish manufacturers, apprehensive of the impending calamities, emigrated in great numbers into different parts of England, and, in effect, repopled the towns of Norwich, Colchester, Maidstone, Sandwich, and Southampton, which were then almost deserted." p. 56, 57.

The historian describes the naval progress, during the profligate reign of HENRY VIII. and details the endeavours of MARY to promote the designs of her husband against France, by fitting out a fleet of one hundred and forty sail, which was joined by thirty Dutch ships, much superior in size to the British: the attempt against France was unsuccessful. The taking of Calais by the French is the last occurrence noticed in the first book.

Book II. Upon the death of MARY, a princess more worthy of filling the throne succeeded to it. The historian observes, "Never, under any reign, were seen such sacrifices of private interest or exertions, either to defend, or to make the state respected; in attempting new discoveries, or extending the commerce of the nation. . . . The subjects of ELIZABETH applied themselves, during her long reign, to the principal object for which they seemed intended by nature. The sea became their element, and shortly appeared among them, several renowned admirals; excellent seamen were formed, and the ports were filled with shipping. Nothing farther remained than the creation of a royal navy, to accomplish which, arsenals were constructed, magazines provided, and naval stores collected. A revolution so advantageous, appropriated to ELIZABETH the titles of restorer of the maritime glory of the nation, and queen of the northern seas. . . .

"CASTELNAU, ambassador of

France, writing to his court on this subject, thus expresses himself: 'She has built a great number of vessels, which are the fortresses, bastions, and ramparts of her dominions; constructing every two years a large ship of war; and they are such vessels, that nothing can be found on the sea able to resist them. These are the buildings and palaces which the queen of England has commenced, since her succeeding to the crown, and which she still continues'." p. 75.

A particular account of the formidable fleet fitted out by the Spanish king is given by the Author, with its destruction. The queen was so transported with her deliverance, that "she loudly proclaimed her joy without much regard to decency, and with all the ostentation of her sex. She appeared sometimes to forget what she owed to fortune, or, strictly speaking, to DIVINE PROVIDENCE; of this, the Dean of St. Paul's had the resolution to remind her, in a sermon delivered in her presence; his text was these words of the *Psalmist*: 'Except the Lord keep the city the watchman waketh but in vain.'—The queen perceived the allusion, and had the wisdom to avail herself of the hint; she caused a medal to be struck, on which appeared ships driven by a storm, and running foul of each other, with this pious and appropriate inscription: AFFLAVIT DEUS ET DISSIPANTUR *!"

The Author mentions, that when PHILIPPE was first informed of the misfortunes of his armament, he was engaged in dictating a letter, which he discontinued only to observe, 'I sent it to fight with the English, not with the wind and waves!' p. 91, 92.

The end of the second book brings us to the end of the reign of CHARLES I. One circumstance may claim notice relative to the herring fishery, as well as the perseverance of the British monarchs in maintaining their claim as *sovereigns of the seas*, which was particularly enforced under the reign of JAMES I.

"Under the reign of ALFRED the Great, about the year 836, the

* "This well known motto has been neatly rendered, by a late elegant writer, 'He blew with his wind and they were scattered!'"

Hollanders began to send vessels to Scotland, in order to purchase herrings. This practice continued until the fourteenth century, when being at enmity with the Scots, they proceeded to take the fish themselves. Since that period the fisheries increased so rapidly, and their profits became so great, that they were considered as the chief source of the riches of Holland. It became, to speak metaphorically, the *cradle* of her marine, and the *nursery* of her seamen. The above, and indeed, all the other fisheries, in which the subjects of the United Provinces are engaged, flourished considerably at the accession of JAMES I.* which circumstance naturally revived the former jealousies of that prince.

"When king of Scotland, he exerted himself to secure to his subjects so productive a branch of industry and commerce, on their own coasts. He restrained the Dutch from fishing within the distance of eight miles from the coast. On succeeding to the throne of England, he interdicted the fisheries on the coasts of his three kingdoms to foreigners, declaring, that he would oppose all who should attempt to usurp, or to partake of this right; regarding it as the most essential, as well as the most obvious right of his crown, on account of the sovereignty which he claimed over all the British seas. He appointed commissioners at London and Edinburgh for the regulation of these matters, and charged them not to grant the liberty of fishing but for certain pecuniary considerations." p. 105, 106.

Book III. contains a description of the great maritime power and commercial prosperity of the Dutch, with the attempt of CROMWELL to reduce them. The particular circumstances of the several actions during the naval wars between the English and the Dutch, which continued until an advanced period of the reign of CHARLES II. when the Dutch sued for peace. It also gives an account of the weak state of the French marine, during the minority of LOUIS XIV. and the great exertions made under that prince for its re-establishment, and concludes with detailing the various operations of the English

and French navies, in the wars between those countries, until the death of WILLIAM III.

Book IV. commences with the state of the English marine at the death of WILLIAM III. and proceeds to the history of the war undertaken by Queen ANNE against France; with a particular account of these several wars in which Great Britain was engaged with France in the reigns of her successors, concluding with the various important operations of the respective powers, and the progressive state of the naval power of Great Britain, with its influence on that of France, is regularly considered until the period of the American revolution, on which event the Author offers some observations, and addresses the people of Europe.

The next subject is, observations upon the most material articles of the Navigation Act, which is followed by an appendix, containing papers relative to politics, and circumstances attending some of the naval actions recorded in the body of the work. From the appendix we present our readers with the account of the advantages the Dutch derived from the herring fishery.

"We may form a judgment of the flourishing state to which the Dutch fisheries had arrived at the commencement of the reign of JAMES I. by the details we find upon this subject, in a memoir presented in 1604, to the council of Madrid, and which we have extracted from valuable collections in MS. of the learned and laborious PEIRESC. We shall content ourselves by giving, in this place, a succinct detail of this article; the Author arranges all their fisheries into five principal divisions.

"1st, That of the fresh-herring fishery, in which six hundred vessels are employed, with a complement of ten men each, and carrying from ten to twenty-five lasts, each estimated at two tons, or four thousand pounds weight, and containing twelve barrels of one thousand herrings; this employs and maintains six thousand men.

"2nd. The great herring-fishery, in which three thousand vessels are employed, of thirty and forty lasts, the former manned with ten men, and the latter with fifteen, employing thirty-seven thousand five hundred men.

* See justificatory document, in the Appendix, No. 1.

" 3d, That of chub-fish, of salmon, &c. called the winter fishery, occupies six hundred barks, of from ten to fifteen lasts, with a complement of eight men each, of which the total amount is four thousand eight hundred men.

" 4th, That of dried herrings, in which a thousand small vessels, of four lasts, are employed, of six men each, maintaining six thousand men.

" 5th, The inland fishery upon the lakes, rivers, &c. which takes up six hundred boats with five men each, and employs annually three thousand persons.

" The sum total of those who gained their livelihood by the different fisheries, amounted then, in 1604, to fifty seven thousand three hundred men. The revenue which the republic gathered upon their produce, amounted at that time to four millions nine hundred and forty-two thousand five hundred florins; a sum with which, says our Author, the rebels so powerfully supported the war against their king."

On the subject of the two tables subjoined, the Author in an advertisement prefixed to the work, observes, whatever the accuracy of those statements may be, the interest of a comparison between them and the English marine at the death of Queen Elizabeth, is not diminished. In that view we have placed the list of the ships of that princess (as stated by Sir *William Monson*) before the table of the British naval force from 1688 to 1777. In the former, the ordnance is not specified, but the number of *artillerists* will suffice to give an idea of its amount.

In the latter table we have pointed out by two *asterisks* in the column, those periods in which we have found it impracticable to gain accurate information of the number of ships on the stocks or under repair.

STATE OF THE ENGLISH MARINE AT THE DEATH OF QUEEN ELIZABETH.

Vessels.	Tons.	Seamen and Soldiers.	Artillerists.
Elizabeth Jonas	900	460	40
Triumph	1000	460	40
White Bear	900	460	40
Victory	800	368	32
Le Marie Honora	800	368	32
Royal Ark	800	368	32
St. Matthew	1000	460	40
St. Andrew	900	368	32
Just Denial	700	320	30
Garland	700	270	30
War Spight	600	270	30
Le Marie-Rose ..	600	220	30
Hope	600	220	30
Bonaventure	600	220	30
Lion	500	220	30
Nonpareil	500	220	30
Defiance	500	220	30
Rainbow	500	220	30
Dreadnought	400	180	20
Antelope	350	144	16
Swiftsure	400	180	20
Swallow	330	144	16
Foresight	300	144	16
La Marée	250	108	12
Crane	200	88	12
Adventure	250	108	12
Acquittance	200	88	12
Reply	200	88	12
Advantage	200	88	12
Tiger	200	88	12
Tramontain	**	62	8
Scout	120	58	8
Achates	100	52	8
Charles	70	39	6
Moon	60	35	5
Advice	50	35	5
Spy	50	35	5
Merlin	42	30	5
Sun	40	26	4
Cygnat	20		
George (Hoy)	10		
Penny-rose (Hoy)	80		
Total 42.	16915	7532	819

TABLE OF THE NAVAL FORCES OF ENGLAND, FROM THE YEAR 1688 TO THE YEAR 1777.

	1st. Rates.	2d. Rates.	3d. Rates.	4th. Rates.	5th. Rates.	Frigates, &c.	Under re- pair or on the Stocks	Total.
At the Accession of WILLIAM III. in 1688.	4	2	17	38	2	68	41	173
At the Death of WILLIAM III. in 1702.	7	14	47	62	36	107	**	273
In the Reign of QUEEN ANNE, in 1707.	7	14	45	64	40	114	**	284
Under GEORGE I. in 1721.	4	5	25	13	52	45	62	206
Under GEORGE II. in 1734.	5	11	30	19	45	58	40	208
Under GEORGE II. in 1746.	6	13	31	30	62	124	**	276
Under GEORGE II. in 1755.	5	11	48	36	74	67	**	241
In the Reign of GEORGE III. in 1777.	3	12	56	41	20	156	27†	315

† All on the stocks, and of which five were three-deckers, seventeen two-deckers, and five frigates.

XII. THE NECESSITY of the Abolition of Pluralities and Non-residence, with the Employment of Substitutes by the Beneficed Clergy; demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates. 8vo. pp. 394.

IN the introduction to this work, the anonymous author briefly considers the importance of an established order of men, *i. e.* the clergy, for the propagation and preservation of Christianity. The work is then divided into three parts.

In part I. the writer enquires, "Whether the use and establishment of Curates or substitutes among the clergy, be agreeable to the laws of the gospel relative to its ministers, and to the primitive constitution of the church of England?" On both

these questions he argues in the negative; that it is not agreeable to the laws of the gospel, he infers, first, from the nature of the Christian ministry; 2d, from the various characters which the ministers of the gospel sustain in Scripture, as shepherds, watchmen, &c. and 3d, from the personal account which they must one day render to their judge.

That the establishment of curacies is not agreeable to the antient constitution of the church of England, he endeavours to prove from the history and canons of this church. About the close of the sixth century, Austin and his clergy were established at Canterbury, on the principle of equal duty and provision; constantly itinerating in their respective circuits, and being supported by a common fund: and as Christianity spread through the heptarchy, this writer

contends the same plan was adopted in the other provinces, no church being appropriated to any particular minister, except the cathedral, where the bishop steadily resided and officiated. At length, when the whole country became Christian, it was found, that by this method the remote districts were but irregularly and imperfectly supplied with the means of public worship, and to remedy this, stated ministers were appointed to the various churches, which laid the foundation for dividing the country into parishes at a subsequent period. At first, however, our Author insists on it that they were all supplied from the public stock, so that the ministers of the poorer districts were assisted from the income of the richer. In process of time, however, as the nobility built and endowed churches, they insisted that the priests who supplied them should enjoy the fruit of their respective labours, and that their endowments should be confined solely to their own ministers. "And conformably to this design and end," says our Author, "no clergyman before the period of the Norman conquest had more than one church; this he was to consider and love as his lawful wife, and thereat he was obliged to reside and officiate till death. He was not allowed to resign or relinquish it; nor could he be removed from it, unless the bishop, for some very particular reason, should permit it; and if, on some extraordinary account, the bishop granted any clergyman leave to remove to another church, he did not think of retaining his former benefice along with it, and hiring another in his room to perform its duties, whilst he himself received the revenues. Such an idea never entered the minds of the English clergy of these ages; and such a desire or attempt would have been considered as criminal as adultery, fraud, and oppression. Every priest deemed himself bound in duty to perform his sacred function, and considered the benefice as inseparably connected with the office. They thought themselves justly entitled to reward from the laity, in consideration of the religious services which they rendered them; and if, after the performance of such services they would have thought it unreasonable and unjust to be denied the due recompence of

their labours, it must have seemed to them equally unjust to receive the reward without performing the offices for which it was designed and appointed.

"The laws of the church, prior to the Norman conquest, are founded on these obvious principles of common equity and reciprocal justice between the clergy and laity, and were conscientiously acted upon and observed by both parties. The inference, therefore, manifestly deducible from this view of the primitive constitution of the clergy in the English church is this; that the use of substitutes by the beneficed clergy is so far from receiving any support from it, that it is directly repugnant to its design and end, and to all the laws on which it was founded; and that the establishment of curates has no precedent to sanction it in the history of the clergy for nearly a thousand years from the first promulgation of Christianity."

Part II. contains "an enquiry into the causes which first induced the clergy to the employment of substitutes, and into the principles on which the establishment of curates was founded." The causes are here stated to be, 1. "The appointment of foreigners to English benefices," in consequence of the Norman conquest. 2dly, "The institution of clerks in inferior orders to ecclesiastical benefices," when they were not qualified to officiate themselves. 3dly, "The appropriation of churches" to the various societies of the religious, to collegiate bodies, and laymen; and 4thly, Pluralities and non-residence, which were the last, and now remain the *only* cause of a *poor* and *stipendiary* clergy." Under this section the Author gives a history of the rise and progress of these evils, and of the various attempts that have been made to check or remedy them.

Part III. contains an "Enquiry, whether the employment of substitutes, or curates, by the beneficed clergy tends to promote the interests of religion and virtue?"

The first ground on which the writer argues is, that a sufficient and liberal support is necessary to the respectability of the order, and that this has not generally been afforded he offers evidence both before and since the Reformation. He informs us, that "during the reign of Henry

VIII. Edward VI. and Mary, many curates were hired for twenty and thirty shillings with meat and drink, some for meat and drink only, and others were obliged to put themselves into gentlemen's houses, and procure a pittance there by the performance of secular and servile offices.

"Under the government of Elizabeth and James, the people always complained of having very simple curates for their religious instructors, men who did not pretend to preach, who could scarcely read, and were content to serve for ten groats a year, and a canvass doublet; procuring their living by some secular art or occupation. For the patrons of benefices would hire a poor *yngram* soul to bear the name of a parson for twenty marks, or ten pounds a year, whilst they themselves took up for their snap-share as good as a hundred, by which means learning was decayed, England was dishonoured, and honesty not regarded."

In the next reign, though the acts of the usurped powers were declared null and void, something was thought necessary to be done for the relief of the officiating clergy, and though the parliament declined, the king issued several injunctions in their favour. Still, however, complaints were made in parliament, that "*mean and stipendiary* preachers were entertained to serve the cures in many places," and the Author endeavours to shew, that notwithstanding all the measures adapted in subsequent reigns for their relief, the same evils remain, and the same complaints exist, even in the present day; and thus, he says, "the national establishment of curates, from its first foundation to the present moment, presents one uniform system of injustice and oppression." p. 334.

Our Author next considers the scandal occasioned to the laity by this partial and unequal establishment of the clergy—the occasion it has given for the reproach of infidels—the indolent habits it has introduced—the check it gives to clerical charity and hospitality—and the degradation it puts upon the sacred order.

XLII. *The most remarkable year in the Life of AUGUSTUS VON KOTZEBUE; containing an Account of his Exile in Siberia, and of the other*

extraordinary Events which happened to him in Russia. Written by himself. Translated from the German by the Rev. B. Beresford: 3 vols. 18mo. (With a Portrait by Hopwood, and other Plates) about 850 pp.

THE exile of this celebrated dramatic writer is an event notorious to all Europe; and these volumes contain its history. In April, 1800, Mr. von Kotzebue set out for Russia, accompanied by his wife, who was a native of that country, on a visit to her relatives and friends, but at Polangen he was arrested—his trunks sealed—and his papers forwarded to government. To satisfy the public that they contained no sufficient reason for his arrest, the writer gives a minute detail of their contents, being letters, medical receipts, dramatic sketches, and private memorandums. On one of the articles he has the following remarks. "*A Weimar almanack interleafed.* I had imitated the idea of Franklin's, which, if I am not mistaken, had been published in the Berlin Journal. This great man had scrupulously examined, and made a kind of table of all his failings, with a firm resolution by degrees to amend them; devoting every evening to this plan of self-examination, he became wiser and better, till, at length, he acquired an entire controul over his passions. At whatever distance I remained from my model, I had at least endeavoured to execute his wise and good intentions, and I can declare with truth that the expedient was attended with considerable success, I can even recommend this method from my own experience to every man who has his moral improvement at heart. He will insensibly feel a kind of terror on examining his almanack; he will dread to find the leaves too full of self-reproaches, and often, very often will check the passion ready to obtain the mastery over him, on the recollection that, at night, it will be necessary to put down the particulars faithfully on the paper."

Upon arriving at Mitau, Mr. von K. was introduced to the governor, with whose person he had some previous acquaintance, and whose character he much respected; and assured him he thought himself very fortunate in being able to assert his innocence before him, requesting him

with as much expedition as possible to proceed with the examination of his papers. "That examination," he replied, "does not concern me; I have orders merely to forward them to Petersburg, and you are to accompany them without delay." At first I was distressed at this answer, but soon recovering myself, I observed, that having never lived separately from my wife, I hoped she would be allowed to go with me. At first I thought he would have acquiesced in my desire, but upon some remark made to him by a secretary, he gave me a positive denial. I then told him I could not answer that my wife would not come and solicit his consent herself upon her knees. 'Spare me such a scene,' replied he; 'I am likewise a husband, and a father; I feel all the distress of your situation; but I am not able to remedy it; I must execute my orders in the most exact manner: set off for Petersburg, justify your conduct there, and in a fortnight you may embrace your family again. Your wife shall remain here; make yourself easy, every thing shall be done for her that humanity and my own good wishes can suggest.'

"On saying this he conducted me to his chamber, and left me for a moment, to give orders which unfortunately concerned me too fatally. There was a young lady of a sweet and interesting countenance in the room, who appeared to be the governor's daughter: she was employed at her needle. On my entrance she saluted me kindly; did not speak, but sometimes raised her eyes from her work, and fixed them upon me. I thought I could perceive more compassion than curiosity in these soft looks, and I frequently heard a sigh escape her. It will easily be conceived, that the interest she took in my situation, did not contribute to allay my apprehensions. The governor soon returned. 'Things are no longer in Russia as they used to be,' said he, 'justice is now administered in the most scrupulous manner.'

"I have great reason then to be easy," replied I. He expressed much surprise that I had voluntarily returned, and above all, that I had brought my family with me. Indeed, a man who travels with bad designs, does not take with him his wife, three

children, an elderly governess, and two servants: I, therefore, who did so, must have been conscious of my own innocence, and easy in the confidence I reposed in the safe conduct granted by his majesty.

"A person in the uniform of the civil administration of Petersburg, was now introduced. 'Here,' said the governor, 'is the Aulic Counselor Schtschekatichin, who will accompany you on your journey; make yourself perfectly easy, Sir, you are in good hands.'—This, however, did not turn out a true prediction. The time now came, however, for Mr. von K. and his lady to be separated, which scene we shall give in his own words.

"At length, towards the hour of seven, every thing being ready, I bade adieu to my afflicted family. How did my heart beat at this cruel moment! My hands trembled, my knees tottered, my eye-sight failed me;—even at the present day I cannot recollect this separation without painful emotions.

"The reader will allow me to pause in this painful narrative. Neither my wife nor myself could weep; the source of our tears was dried up, and our hearts were wrung with inexpressible anguish. I kissed my children, I blessed them; their mother threw her arms about my neck, and fainted as she received my embrace.

"The secretary, who had hitherto appeared unconcerned, and had had recourse to common-place motives of consolation, could no longer refrain from shedding tears. Ah! if the kind hearted emperor (for such I know him to be) had been present, with what promptitude would he have put an end to this scene of affliction.

"My wife, who could no longer return my caresses, continued to moan in a low and inarticulate voice; her eyes were closed; I imprinted a kiss on her lips, as if it were the last, and immediately tore myself away. My servants led me to the carriage and took leave of me, deeply afflicted. A crowd of spectators assembled under the gate-way had been dispersed, and the carriage was drawn up there to avoid notice. I mounted with trembling steps and was instantly driven away."—p. 78—80.

Our Author was now travelling, as he supposed, for Petersburg; but

soon after they passed through Riga he discovered that the route was changed, and that they were going to Tobolsk, in Siberia. Now driven almost to desperation, he began to think of attempting an escape. An opportunity speedily offered, and for some days he was concealed in the woods, but hunger and fatigue soon compelled him to surrender, and he renewed his journey. Arrived at Tobolsk, he was received with much respect and tenderness, and hoped here, at least, to rest in peace; but his cup of affliction was not yet full. He was obliged to proceed to Kurgan, on the road to which Mr. von K. noticed a very curious article in natural history. "At a few posts from Tuimen, I observed, in a marshy forest, a phenomenon in botany, which I have mentioned, since my return, to several learned naturalists, none of whom had ever heard of it before.

"On a spot about six hundred paces over, appeared an innumerable quantity of red flowers, and on the top of each there seemed to lie a large flake of snow. Their appearance struck me, and, alighting from the carriage, I gathered several of the flowers, which, I shall now endeavour to describe. On a stalk of about five inches in height, the leaves of which, as well as I can remember, resemble those of the lily of the valley, hung a kind of purse, not unlike a work-bag, about an inch and an half square, with tendrils dangling from the upper end, as it were, for the purpose of tying it up. This bag, which both within and without was of fine deep purple colour, was furnished with a leaf in the form of a heart, proportioned to the other parts of the flower, the top of which was as white as snow, and the bottom of the same colour as the bag. This leaf opened and shut with ease, and served in some sort as a lid. I am unable to express how beautiful this flower (which I must observe had no smell) appeared to the eye. I fear I have not been able to describe it with any degree of preciseness, being but a novice in the science of botany. I can, however, positively assert, that it would prove a very beautiful ornament to any garden. The great quantity of them which I saw, induced me to believe it was a common flower in Siberia, and I therefore neglected to

take any of them with me. I have regretted this a thousand times since; for I looked in vain for the flower on my return, and I could find no one that was acquainted with it." Vol. ii. p. 33—35.

At Kurgan he was committed to the care, and recommended to the kindness of the first magistrate, who treated him with much kindness, and afforded him every practicable alleviation of his situation. He found a companion in misery, in a Polish gentleman of the name of Sokoloff, and he sometimes went out in company with him a shooting. He had contrived to forward a memorial to the emperor, but had no expectation that, if at all, he could receive any farther intelligence of his fate before the end of August.

"It was now the seventh of July: the morning was fine, and I was engaged, as usual, in drawing up the story of my misfortunes, when at about ten o'clock, M. de Gravi came in, and after a few words of ordinary chat, took up a pack of cards, as he most commonly did, to play at the game of *grande patience*, which he often carried so far as to put my patience to a severe trial. I was sometimes whole hours a witness to his pastime, for the good man could not conceive it possible that any one's time at Kurgan was valuable, and particular an exile's. He continued to play till eleven o'clock: during this time I walked up and down the room in ill-humoured silence, without taking any notice of the game, except once, when he asked me with what view he should turn up the cards: 'Consult the oracle,' said I, peevishly, 'whether I am to see my family shortly.' The deal proved fortunate, and he was highly delighted that they were soon to be with me. At length he recollected he had business to dispatch, and took his leave.

"I continued my task. In the middle of a period, my servant interrupted me by saying, 'Well, Sir, we have some more news.'

"I paid little attention to him, concluding he was going to entertain me with some new love-affair; (for he had had twenty, and some of no common sort, since he had resided here) and without taking my pen from the paper, I turned myself half round to ask him what the news was.

'This moment a dragoon is arrived to take you away,' said he. Struck with terror, I started from my chair, and looked him full in the face, without being able to utter a single word. 'Yes, yes,' continued he, 'we shall perhaps set off this very day for Tobolsk.'

'How!' was all I was able to say.

"Instead of answering me, he brought a man to me, who had seen the dragoon, had heard him speak of his commission, had accompanied him to M. de Gravi's, and from thence had run to my lodging to be the first bearer of the news; but who was totally ignorant of the dispatches that were brought.

"What had I to expect? My liberty? Alas, no! for in such case, why was I to be taken back to Tobolsk? The nearest road lay through Ekatarinabourgh, and why make a circuitous journey of five hundred verstes? Besides, the answer to my memorial could not arrive for a considerable time to come. I had therefore nothing better before me than the horrid prospect of being transported from Tobolsk further up the country, perhaps to Kamtschatka. I remained a considerable time in great perturbation of mind, till, rousing myself from a painful train of thought, I took the quire of paper on which I had been writing, together with all the bank notes I had left, and concealed the whole under my waistcoat. I waited for more than ten minutes in the most painful state of suspense, for the arrival of my sentence.

"These ten minutes are to be numbered among the most dreadful of my life. At last I perceived from my window M. de Gravi, accompanied by a crowd of people, turning the corner of the street, and in the midst of them I discerned a dragoon, with a plume that covered his hat: they were too far off for me to observe the expression of their countenances; and I remained more dead than alive, waiting to know my fate.

"I walked with trembling steps about the room, and again drawing near the window, I could distinguish the features of M. de Gravi, which seemed to be very composed. A ray of hope now gleamed upon me, yet heaviness still pressed upon my heart.

"The people were now in the yard. M. de Gravi looked up at my

window, perceiving me there, and saluted me in a gay and friendly manner.

"I felt my heart grow lighter,—I attempted to go out to meet him, but was unable; I remained quite motionless, and fixed my eyes upon the door of the chamber;—it opened—I endeavoured to speak, but continued speechless.

"*Prosawläja*, wui wobodni!—'I congratulate you,—you are free!'—as he uttered these words, the good De Gravi threw himself into my arms, and shed tears of joy. I saw nothing, heard nothing, felt only the tears of De Gravi wet my cheek, while my own eyes remained dry. The cry of *prosawläja* was repeated by all around me—every one strove to be first to embrace me, and my servant too pressed me to his heart. I permitted all these proceedings, still looking at them with silent stupor: I could neither thank them nor utter a word." p. 99—105.

The dragoon immediately delivered to our Author a letter of recall, with a power to command every thing necessary for his speedy and comfortable return. So soon as he recovered his surprize, he began to prepare for his journey, took leave of his newly acquired friends, and sat out with all possible expedition—chiding the slowness of his conductors, and wishing for wings, instead of a kibbick, to convey him. When he came to Petersburg, his first enquiry was naturally after his wife and family, who had arrived before him; and a friend undertook to prepare them for an interview, of which the following is Mr. K.'s account.

"I was conversing with M. Fuchs, when Graumann, with the countenance of an angel, burst into the room: 'Your wife is here,' said he. I could not contain myself, but uttered a loud cry of joy. M. Fuchs had the delicacy to retire, to avoid disturbing the first moments of our reunion. Graumann was gone to conduct her to me. I stood trembling at the window, which was just over the gateway: I saw my wife enter; I staggered toward the door; she rushed in, and fainted in my arms.

"Who can attempt the description of such a scene! I pity the man who cannot enter into my feelings on this occasion. Yes, there are moments in life which counterbalance

years, that compensate for a series of years of misery! I would not in this moment have relinquished for the world the remembrance of what I had suffered; the enjoyment of this one moment overbalanced it all.

"With the assistance of my friends, I had placed my wife on the only chair the room afforded: kneeling down and hiding my face in her lap, I wept such tears as I had never wept before, and waited till her senses should return. She recovered, and hanging affectionately over me, mingled her tears with mine. My friend walked silently about the room; he was much affected; he was not an indifferent spectator of this affecting scene; he shared in the transports of it. Generous man! This hour has recompensed thee for all thou hast done for me and mine: thou hast enjoyed a scene which is not often represented on the great stage of the world, and thou felt that my disinterested friendship had contributed to prepare it. After the first transports of delight had in some degree subsided, after we had recovered our speech, what questions we had to ask! What answers! What broken recitals and narrations! How often did we interrupt each other, and smile and kiss off the tear that bedewed our cheeks! it seemed as if our graves had been opened, as if we were rising from the earth, and had become two celestial substances." *p.* 190—192.

The conversation that followed, it may easily be anticipated, related to their mutual sufferings, and is highly interesting, but we cannot stay to transcribe it. In a short time, our Author was introduced to the emperor, who not only received him graciously, but loaded him with honours and emoluments, placing him at the head of the theatre at Petersburg. This situation was very irksome and troublesome, but could not be refused: in a short time, however, Mr. von K. found means to rid himself of the burden, on receiving a commission to draw up a description of the new palace of Michailoff, which Paul considered as the eighth wonder of the world. This description was nearly finished at his death; and extracts are given of it in the third volume.

One circumstance is, however, related in the close of the second vo-

lume too remarkable to be passed over. All Europe remembers the famous challenge of Paul to his brother potentates, which it now appears was written by his own hand in French, and our Author was employed to translate it into German.

The death of this sapient emperor seems no where to have been more welcome intelligence than at home; and the suddenness of it is a lesson of wisdom and moderation to thrones in general.

"The first measures adopted by Alexander, his proclamation, the first orders he issued, all tended to encourage and confirm the confidence with which his subjects beheld him ascend the throne of his forefathers. He solemnly promised to tread in the steps of Catharine II. of glorious memory; he allowed every one to dress according to his own fancy; exonerated the inhabitants of the capital from the troublesome duty of alighting from their carriages at the approach of any of the Imperial family; dismissed the court-advocate, who was universally and justly detested; suppressed the secret inquisition, that had become the scourge of the country; restored to the senate its former authority; and set at liberty the state prisoners in the fortress. What a spectacle to see these unfortunate people released from captivity, mute with surprise at their delivery, taking their happiness for a dream, and with trembling steps seeking their respective homes.

"I saw an old colonel of the Cossacks and his son brought from the fortress to Count de Pahlen's apartments. The story of this generous youth is extremely interesting. His father had been dragged, for I know not what offence, from Tscherkask to Petersburg, and there closely imprisoned. Soon afterwards his son arrived, a handsome and brave young man, who had obtained in the reign of Catharine II. the cross of St. George, and that of Wolodimer. For a long while he exerted himself to procure his father's enlargement by solicitations and petitions; but perceiving no hopes of success, he requested, as a particular favour, to be allowed to share his captivity and misfortunes. This was in part granted him; he was committed a prisoner to the fortress; but was not permitted to see his father; nor was the

unfortunate old man even informed that his son was so near him. On a sudden the prison bolts were drawn, the doors were opened, his son rushed into his arms; and he not only learnt that he was at liberty, but at the same time was informed of the noble sacrifice which filial piety had offered. He alone can decide which information gave him most delight. I saw him several mornings together in Count de Pahlen's audience chamber; he still wore his long beard, reaching down to his waist. He commonly sat in the recess of a window, with downcast eyes, and without paying the least attention to the bustle of the surrounding scene. His son, whose noble countenance shone more resplendent from the consciousness of his own heroism, than did his breast decorated by the two orders which he wore, walked about the room and conversed with his acquaintances.

"The audience chamber was indeed a rich field of observation to a looker-on at all conversant with the human heart; and though I had no particular business there, I continued to pass several hours on the spot every morning, nor did I ever leave the groups that surrounded me, without having added to my stock of this species of knowledge. By way of contrast to the affecting scene I have just related, I shall give the reader an anecdote of a livelier cast: It happened, I think, the day after the emperor's death. The room was extremely full; there were probably some hundreds present: I was warming myself at a stove, when suddenly there was a great murmur, and the company, one after another, all rushed to the windows, and kept looking into the street as if something very wonderful had happened. Curiosity at length drew me from the stove; it was with difficulty I could share the interesting spectacle. At length I got through the crowd, and what was the mighty affair? Why truly the first round hat that had passed by. This round hat appeared to make more impression upon the minds of the company, than even the liberation of the state prisoners had done: nothing was to be seen but cheerful laughing countenances. Such creatures are men!" p. 75—80.

The accession of the new emperor was a happy event also to Mr. K. as

it opened a way for his return, the narrative of which, with the circumstances attending it, occupy chiefly the remainder of this volume, and of the work.

XLIII. A DISCOURSE, delivered April 6th, 1801, in the Middle Dutch Church, before the New York Missionary, at their Annual Meeting. By JOHN N. ABEEL, A.M. (one of the Ministers of the above Church.) 8vo. 67 pp. Printed by Collins and Son, New York.

AS this Discourse is on a subject that has of late attracted much public attention, as it appears to be the composition of a man of talents and respectability, and especially as it is *not* imported for sale, we may be permitted to pay it more attention than we should think ourselves warranted in paying to a single sermon in our own country.

The preacher selects for his text the well-known prophecy of Haggai, (ch. ii. 6, 7.) relative to "the desire of all nations," and after a short exordium, he divides his discourse into two parts. I. He proposes to attend to the character under which the prophet represents the Messiah; and II. "To the events which develop the plans of his grace, and prepare the way for the establishment of his Kingdom." Under the first, "the desire of all nations," is considered as—"the source of that information which they need—the only acceptable sacrifice for sin—the dispenser of those present blessings which they most ardently desire—and in all these respects, literally the desire of the Jew, and the hope of the Christian."

From this part of the Sermon we select the following passage, which speaks of Christ as the dispenser of blessings the most desirable—blessings which result from the propagation of Christianity.

"If the best system of morals, enforced by the strongest motives, contribute to the perfection of the human character; if the contemplation of boundless excellence exalt the soul; if love, joy, and peace, residing in the heart, and leading to whatsoever things are lovely and of good report, ensure the testimony of a good conscience; if the firm persuasion of a

particular providence be the strongest consolation under the calamities of life; if a sense of the divine favour, which strips death of its terrors, and establishes the hope of immortality, be valuable; if, in a word, the pleasures of devotion and virtue, carried to the highest pitch, be the sum of personal happiness; then the influence of the gospel in promoting it, will not be denied.

"In this view, the infidel has sometimes been constrained to commend it, while he has ungenerously charged upon it those persecutions which it forbids, that bloodshed which it abhors, and the dreadful effects of passions which it subdues. The charge has been wickedly supported, by the misconstruction of a passage, in which Christ did not at all allude to the tendency of his religion, but foretold the effects that would result from the unreasonable opposition of its enemies.—'Think not that I am come to send peace on earth; I came not to send peace, but a sword.' That this passage is not to be taken in the sense which at first view it suggests, is obvious from its connexion with the whole of our Saviour's discourse, and particularly from the genius of his religion, which is so benign, that in proportion as it is received and understood, it cannot fail to improve the state of society. All the evils which have been imputed to it arise from the ignorance, the bigotry, the superstition, the enthusiasm, of which it is the most effectual, perhaps I may say, the only cure. These assertions would admit of strong proof from fact, had we time to contemplate the blessed change which Christianity, notwithstanding the corruptions of it, hath already effected in the state of the world. We might trace its happy influence in all the relations of life, in the constitutions of states, the spirit of their laws, and the mode of administration.—We might enter those charitable institutions, where every want is relieved, every disease mitigated, every calamity softened; and hear the poor, the sick, and even the profligate, blessing the religion of Jesus. We might view his sincere follower travelling through the world, 'not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of re-

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mains of ancient grandeur; not to form a scale of the curiosity of modern art; not to collect medals, or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; and to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men, in all countries.' We might compare the state of society in those countries where the gospel has had any influence, with the condition of the nations, both in ancient and modern times, which have had no aid from revelation. From these inquiries it would appear, that just so far as men have listened to his instructions, and imbibed his spirit, have their distresses been relieved, and their social blessings multiplied.—And the conclusion would follow, that when he is universally known and acknowledged, wars will cease to the ends of the earth; neither the voice of the oppressor, nor the groan of the prisoner will be heard; righteousness, and peace, and joy will prevail."

In the second part of this discourse the revolutions and convulsions intended by the shaking of all nations, as necessary to the spread and establishment of Messiah kingdom in its final glory. In contemplating this subject, 1. He cautions us not to arraign the Most High, as if these commotions arose from any defect of goodness in him, and shews that they result from the present condition of our nature, and the corrupt state of the world.—He then shews how these very calamities are over-ruled to display the glory and extent of the divine government—especially as they are means of establishing his church, and of destroying their enemies—yea, the very signs of his coming, and the fulfilling of his word.

Speaking of the sovereignty of the Great Supreme, we have the following passage.

"From the elevation of the sanctuary, we behold an Almighty arm supporting the chain of human events, extending its agency or control to the most trivial as well as the most important, the most ordinary as well as the

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most casual. God withholds the rain; and the nations pine under famine: he sends forth his destroying angel, and disease mingles with their breath: he shaketh the earth out of its place, and they are ingulfed in its bosom. The storm is his breath, the thunder his voice, the circle of the heavens his throne. But who rolls in blood the garments of the warrior, and amidst the confused noise of battle, turns the beam of victory? The God of battles suffers the violence of human passions thus to punish and correct the crimes they produce." p. 26.

In improving the subject and applying it to the occasion of a mission among the Indians of North America, the preacher draws the following picture of their present state, and of the prospects of usefulness among them.

"I shall not have made the right improvement of my text, till I recal your attention to the importance of the Redeemer's character, and urge you to remember that he is *the desire of all nations*. It is supposed, that at this day, much more than one half of the human race dwell in the dark places of the earth. They groan under the anguish of guilt; but have never heard of the blood which cleanses from sin. They torture their own flesh, and mingle their tears with the pain of the unoffending victims; but the wounded spirit is not healed. On this continent their number is great, notwithstanding the rapacity and vices by which we have exterminated so many tribes. Some of these have come from afar in search of clearer light. The ancestors of that nation to which our efforts were first directed, travelled many moons to the place of their present residence, in search of a people who knew the Great Spirit. It had long been a tradition among them, that far towards the rising sun this happy people would be found.

"For my country, for the profession of Christianity, I blush to think how grossly they have been disappointed—how long they have been suffered to continue in this condition. They found a people who knew more of the Great Spirit, and yet, in general, had less fear of him before their eyes. They found among that people, many who knew his name, yet constantly blasphemed it—who knew his law, yet turned it into an occa-

sion of sin—who knew his worship, yet never did him homage. Be astonished, Oh ye heavens, at this!—They found multitudes who spoke of a Saviour's blood; yet trampled it under foot. Oh my God! lay not this sin to our charge.

"The prejudices, however, which have been raised, have not extinguished the desire of instruction. Their caution is increased; but the missionary receives a fair audience. As soon as it is seen that he hath not come to encroach upon their lands, nor to rob them of their furs, the calumnet of peace is put into his hand; their bosoms glow with gratitude for his disinterested zeal; and whenever he opens to them the 'unsearchable riches of Christ,' they gather around him, examine his doctrine with shrewdness, and listen with attentive curiosity, or deep emotion. Spirit of the Lord, breathe upon their souls—demonstrate the truth to their understandings—apply to their conscience the blood of sprinkling!

"Their desire of instruction is great encouragement to continue our efforts: but the absolute necessity of this instruction, to their everlasting happiness, would require these efforts with less encouragement; would justify them under opposition. It was observed in the course of the illustration, that this is the great motive to missionary attempts. It is the only motive strong enough to carry us over the difficulties which must ever attend the preacher of the cross; and it can never be addressed to the Christian without effect.

"If we send the gospel to the Indians by those who love it, we shall soften their manners, purify their social intercourse, and rapidly lead them into the habits of civilized life. But I repeat it again, this is not our leading object.—This will never produce the disinterested, patient, persevering exertion necessary to ensure success. The salvation of their souls is our great concern. We preach to them Christ crucified; because there is salvation in no other. Brethren! here is the point of the argument. They are perishing for lack of knowledge, and this proceeds in a great degree from our supineness. It is true, we have made some feeble efforts, and the success of these has proved our sin in delaying the work so long. But how far

does our zeal in the duty fall short of our obligations to engage in it? What proportion do our exertions bear to the necessity of the heathen, or to the means of the Christian church in this land? My brethren, if they perish through the want of that instruction which we might afford them, their blood will be required at our hands. If we withhold that portion of our substance which we might easily spare for missionary purposes, and with sluggish indifference dwell in our ceiled houses, while the house of the Lord lieth waste, he will blast our comforts. We may sow much, but we shall reap little. We may 'eat, but shall not have enough.' However great our gains, they will be put into 'a bag with holes.' Say not, then, 'the time is not come, the time that the Lord's house should 'be built.' But remember that ye in time past 'were without Christ,' having no hope, and without God. Call to mind all that he hath done for you; think upon the privileges he has granted you; restoration to his favour, the joy of his communion, the transforming influence of his truth, the blessings of his house, the support of his promise. From the pleasant habitation of Zion, let your imaginations carry you into the habitations of cruelty—the wilderness where the benighted Indian roams.—Behold the hoary chief. His enemy fell into his hands, and he triumphed in every groan which slow torture could produce. His son offended him, and he plunged a knife into his bosom. His aged mother was accused of witchcraft, and he thought it lawful to take her life. His relatives have been slain, and he thirsts for the blood of the murderers. Weighed down with sorrow and with years, view him stretched upon the bed of death. The Comforter is afar off; the balm of Gilead hath never been applied; no promise is heard to soften the anguish of disease. His only heaven is the country beyond the hills; its highest pleasure, food without the toils of the chase. The grounds of his hope, are the trophies of his cruelty. I see him point to the number of these which hang around his hut: I hear him charge the youthful warrior to emulate his deeds, and to revenge him of his enemies. The earthly scene is closed; the awful realities of eternity open upon his soul. O how hard it must

be to die in total uncertainty!—how dreadful under such delusion! If you have seen the demerit of sin, the case now presented will awaken all your compassion. If you have known the value of the soul, you will not cease to pray for its redemption. If you rightly appreciate the instruction, the atonement, the unsearchable riches of Christ, the heathen shall not desire them in vain. If the love of Christ constrain you, neither your substance nor your efforts will be wanting, to spread the savour of his name: and if your faith in his promises be firm, no discouragements will cause you to despond. From the very events which threaten the subversion of all human institutions, your hope will derive stability;—
'For thus saith the Lord of hosts; yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come.' " p. 39—42.

To this sermon is subjoined the report of the directors—several Indian letters and papers—with other documents relative to the society.

XLIV. THOUGHTS ON Happiness, a Poem, in four books. Crown 8vo. 94 pp. 3s. Livingtons.

UNDER this modest title the author enquires into the true nature of happiness, and the road to its attainment. The varied form of happiness are described in the following terms:

"Hard is the task, in language to express
The varied forms of human happiness.
"Yon peasant loitering up the village hill,
While nature smiles serenely, sweetly, still
Sees, as he views with ruminating eye,
Each painted cloud that sails the evening sky,
Ting'd by the glitter of some parting ray,
A bird, a castle, or a fish display.
While at yon door, in thread-bare scarlet clad,
The worn-out soldier sits, forlornly sad;

Half drain'd, and more the cup which
 pity gave,
 There while he lingers the last drop
 to save,
 His eye keeps tracing in the gilded
 west,
 Past scenes still glowing in his aged
 breast;
 He sees deep columns marching from
 afar,
 And fields of ether form the embat-
 tled war.
 "Each paints, as wild imagination
 warms,
 Not what the sky, but what his fancy
 forms:
 'Tis thus with happiness—a joy to
 me,
 Is to another downright misery.
 "E'en while I stray along the
 mead, to share
 The genial softness of the spring-tide
 air,
 Or from the hill, survey the fertile
 vale,
 Or swelling woodland waving with
 the gale,
 Or thro' the walk, high arch'd with
 nut trees, rove,
 While airs melodious, echo from the
 grove,
 Mix in wild concert, as they chance
 to flow,
 With all the murmurings of the brook
 below,
 Haply some eye its censures may
 impart,
 Unseen my motives, and unknown
 my heart.
 "Thro' paths that vary, wide as
 east and west,
 How all mankind are hurrying to be
 blest." p. 10—12.

Among the various objects suppos-
 ed to yield happiness, the author
 gives the palm to virtuous content-
 ment.

"Look round the world, and tell
 me if you can,
 Is happiness the certain lot of man?
 The aim I'll grant; and yet how often
 foil'd,
 The drone who loiter'd, and the slave
 who toil'd.
 Adorn the object with what name
 you please,
 Wealth, pleasure, business, indolence,
 or ease,
 Who strives too little or who toils too
 much,
 Each hunts a phantom that eludes
 the touch.

Then surely this must be the magic
 spell,
 To choose right objects, and pursue
 them well;
 Say wealth, or pomp, or pleasure, or
 renown,
 Or aught that virtue need not blush to
 own:
 No, not each singly, nor in compact
 join'd;
 Unless with this—a rightly temper'd
 mind.
 "Contentment then's the source
 of happiness,
 Is blest itself, and has the power to
 bless;
 Not apathy, whose gorgon looks im-
 part
 A petrification to the feeling heart;
 Nor cold indifference, such as stoics
 preach,
 That scarce will taste the good with-
 in its reach;
 Nor yet disgust, that quarrels for a
 toy,
 With all the happiness it might enjoy;
 Nor gleams of pleasure, sunshine of
 an hour,
 The glittering presage of a coming
 shower:
 But what they feel, whom faith em-
 pow'rs to see
 A hopeful prospect of eternity.
 Contentment only on that base can
 last,
 Which joins the future, present, and
 the past.
 No gloomy mists in dreary order roll,
 To cloud that calm tranquillity of soul,
 Whose genial light, which on to-day
 descends,
 O'er life's whole landscape its bright
 beam extends.
 Each rugged hill we lately travers'd
 o'er,
 Struck by its rays, is rugged now no
 more;
 Each rock that frowning lifts its aw-
 ful head,
 And threatens all the path we have to
 tread;
 Those clouds that darken all the dis-
 tant view,
 This cheering pow'r can soften and
 subdue;
 Ting'd by its lustre every gloom sub-
 sides,
 As distance smooths the mountain's
 craggy sides.
 "The vacant mind, tho' letter'd
 yet untaught,
 Or with the dregs of human know-
 ledge fraught,

Deems this alone true happiness below,
To seize the fleeting pleasures as they flow:
But what is pleasure?—here the world divides,
Points different ways, and chooses different sides.
Part thro' the paths of sensual pleasure stray,
To pluck each flower that blossoms in their way;
The wiser part, each sensual wish suppress'd,
Choose what will bless them, and will keep them bless'd." p. 20—23.

Supposing these specimens sufficient to put the reader in possession of the author's sentiments and poetic talents, we only add from a note on the back of the title, that the profits arising from the sale of this poem, will be "applied to the fund of the Charity for the Relief of necessitous Widows, Sons and Daughters of Clergymen within the Archdeaconry of Coventry."

XLV. *The Peasants' Fate: a rural Poem, with Miscellaneous Poems.*
By W. HOLLOWAY, small 8vo.
148 pp.

THE first and chief poem is divided into two books. *Argument*: Invocation to the Rural Muse, and to Remembrance. General View of the former and present State of the Country. Moral Reflections. The Suicide. The Ghost. Old and new Farm-Houses contrasted. The Fairs. Farmer's Daughters. The Church. Vicar and Curate. Smith's Shop. England compared with the most fertile Countries. Prayer for Great Britain. *Book II.* Recurrence to early Life. Bird-catching. Bathing. Poor Susan's deserted Hut. Her Calamities and Death. Squire and his Lady—their Mansion. Old English Hospitality. Former Indulgence to the Peasantry. Rabbit-Catching. Woodman. His Boys. Their Employment. Winter's Day. Woodman's Return. Futility of Happiness. Exemplification of former Remarks. Reuben's early Prospects. His Farm. Engrossing of small Farms the cause of his Misfortunes. He embraces a military Life. Jenny's Death. Storming a Fort. Reuben's

fall in the Action. Reflections on War. Excitement to necessary Defence. Concluding Eulogy.

From this Poem we give the following extracts.

THE GHOST.

"Oft has my grandam begg'd me
me to refrain
From boyish pranks, which gave another pain;
For still her heart to sympathy inclin'd,
Benevolently felt for all mankind;
And oft, affectingly, would she recite
The tale of Simon and the fiery sprite!
"Twas in her prime, when simpler manners reign'd,
And at their board plain farmers entertain'd
The village taylor, oft whose stated care
The rustic wardrobe kept in due repair.
The dext'rous Simon, late one Christmas eve,
Receiv'd his groat, and took respectful leave,
With ale replenish'd, and with bosom warm,
The plowman's lantern dangling on his arm:
Tho' moon nor stars dispens'd one cheering ray,
He whistling homeward, urg'd his ready way.
The barn, the cow-house, and the bridge he past,
And reach'd the solitary lane at last,
Beneath whose mould'ring banks, at even-tide,
'Tis said, a restless ghost was wont to glide:
Where oaks, o'er arching, form a deeper shade,
And rising breezes rustle thro' the glade;
Midst the quick hedge a ghastly form he spies,
With bald, transparent head, and hollow eyes,
The mouth, from ear to ear, extended wide,
With long black teeth, abundantly supply'd.
A rushing horror curdled all his blood;
Fast beat his heart, his hair erected stood;
His knees, that now together 'gan to smite,
Could scarce assist him in his backward flight;

His lantern meets an interposing post,
 In stench and smoke the welcome light
 is lost;
 While clanking chains, to aggravate
 his fears,
 Pour their dread discord on his start-
 led ears;
 His implements of trade, where'er he
 trod—
 Goose, shears, and bodkin, strew'd
 the darksome road:
 One short ejaculation 'scap'd his
 tongue,
 And prone on earth he stretch'd his
 length along.
 The wags, alarm'd, burst from their
 sly retreat,
 And rais'd their trembling victim on
 his feet;
 To calm his fears, the *hollow turnip*
 bore,
 And show'd the chains that on their
 arms they wore,
 In vain!—At home arriv'd, he sought
 his bed,
 Where many a painful, feverish month
 he led,
 And still, whene'er this fatal day re-
 turn'd,
 The same sensations in his bosom
 burn'd." p. 16.

THE DEATH OF ROGER AND HIS
 MOTHER.

———"Returning from the fair,
 At which he annually produc'd his
 ware,
 POOR ROGER on a dark and starless
 night,
 Mistook his way, and rov'd in hope-
 less plight:
 The miller and his mill in peace re-
 pos'd,
 And not a cot one twinkling ray dis-
 clos'd;
 The banks were slipp'ry, and the
 wear was full;
 Still was the stream, and deep the
 sluggish pool;
 His mother watch'd till day-break,
 all alone,
 Lamenting dolefully her absent son,
 And he return'd not!—But when
 morning rose,
 To fill the measure of her mighty
 woes,
 She learnt,—the game-keeper, who
 that way pass'd,
 Some footsteps to the river's brink
 had trac'd,
 And sounding, with his fording-pole,
 around,
 At the mill-head the bloated body
 found!

Alas! poor SUSAN!—Farewel peace
 and joy!
 Ten tedious years she mourn'd her
 duteous boy;
 Oppress'd by poverty and pinching
 care—
 For times grew hard—too hard in-
 deed to bear!—
 And half depopulated was the vale—
 With scarce one neighbour to attend
 her tale,
 To smooth her sad, sick bed, or with
 her pray,
 While life's last hour was wearing fast
 away;
 But FAITH and HOPE—a radiant
 pair!—stood by,
 To wait her spirit to their native sky.
 Long her misfortunes claim'd the
 ready tear,
 And still the country holds her me-
 mory dear." p. 48.

THE SQUIRE AND HIS LADY.

"The worthy squire will be remem-
 ber'd long,
 The theme and pride of ev'ry cottage
 song;
 His lady too—the patroness and
 friend
 Of all whom merit, worth, or *want*
 commend;
 Whose heart benevolent, and lib'ral
 mind,
 Nor prejudice, nor narrow views
 confin'd,
 With grateful joy the widow heard
 her voice,
 Which bade e'en pale infirmity re-
 joice,
 While virtuous orphans, objects of
 her care,
 Translated to her household, flou-
 rish'd fair.
 Their well-known mansion, on the
 green-hill side,
 O'erlook'd the village with a decent
 pride;
 But not with pompous arrogance de-
 terr'd
 The meanest wretch that there his
 suit prefer'd.
 Its windows catch the morning's
 orient glow,
 And flash the colours of the varying
 bow;
 Lilacs and jess'mines form a shubb'ry
 round,
 And showers of rose-leaves decorate
 the ground,
 Shook from their stems, projecting
 from the bush,
 By gold-bill'd blackbirds, and the
 mottled thrush,

The cultur'd garden opposite is seen,
 With sheltring walls, and walks for
 ever green;
 Blossoms or fruits on every branch
 abound,
 And gentlest breezes waft their fra-
 grance round;
 Where half the village shar'd our
 grateful toils,
 And youth and age partook the au-
 tumnal spoils;
 There too, the bard has rov'd, a fa-
 vour'd guest,
 While youthful transports warm'd his
 ardent breast.
 At the last bell that tinkled from the
 hall,
 The hospitable board was spread for
 all
 Whom business brought, or ancient
 friendship led,
 Secure of ungrudg'd cheer and need-
 ful bed;
 Round went the mantling horn, the
 butler's boast!
 Nor one refus'd to pledge the accus-
 tom'd toast,
 Till each warm heart with thankful-
 ness o'erflows,
 And gives the tongue each secret
 that it knows.
 Where now the park extends, and
 useless deer
 Along the solitary glades appear,
 Rich corn fields wav'd in spacious
 prospect spread,
 Nor felt one villager the want of bread.
 "Nor then the copse its store of
 game deny'd,
 Withheld by av'rice or ingross'd by
 pride:
 Where the keen bill had clear'd the
 brushwood scene
 Of sprouting hazle, broom, and alder
 green,
 When, thro' the bed of snow, the
 rude stumps shoot,
 The peasant trac'd the limping leve-
 ret's foot,
 Or drew his net across the pathway
 deep,
 While boys and dogs perpetual cla-
 mour keep,
 And rabbits, bolting from the thickest
 shade,
 Caught in the toils, are struggling cap-
 tives made." p. 51.

To the above poem are subjoined
 the pieces following: *Quakers' Wood*.
—Radipole.—Poor Jack and Gilbert.—
Catherine.—Patty.—Impertinence re-
warded.—Epitaph.—Stanzas on Peace.

XLVI. BRIEF Commentaries upon
such parts of the Revelation, and other
Prophecies, as immediately refer to the
present times; in which the several
allegorical Types and Expressions of
those Prophecies are translated into
their literal meanings, and applied to
their appropriate events: containing
a Summary of the Revelation, the
prophetic Histories of the Beast of the
bottomless Pit, the Beast of the Earth,
the Grand Confederacy, or Babylon
the Great, the Man of Sin, the Little
Horn, and Antichrist. By JOSEPH
GALLOWAY, Esq. formerly of Phi-
ladelphia, in America, Author of Let-
ters to a Nobleman, and other Tracts
on the late American War. 8vo.
pp. 490.

PRECEDED by a short introduc-
 tion, this work commences, in
 the first chapter, with a summary
 view of the prominent events con-
 tained in the apocalypse briefly
 stated, and which are detailed at
 large in the following chapters.

The tenth chapter of the Revela-
 tions is prefixed to the second chapter
 of this work, which contains an *intro-*
duction to the prophetic history of the
Western Church, and of the beast of the
bottomless pit. The events referred to
 in the chapter prefixed are applied
 to the present times, which is fully
 expressed in the Author's explana-
 tion of the second verse: he writes,
 "The angel having proceeded so far,
 set his right foot upon the sea, and his
 left foot upon the earth, with a design,
 no doubt, to signify to the prophet, the
 general nature, and vast extent of the
 important events to be revealed, on
 his reading the little book, which
 were to come to pass upon 'the sea'
 as well as upon the land; in other
 words, that the dissensions and wars
 which were to ensue, should be waged
 between the most powerful maritime
 and continental states upon 'the
 earth.' Here the prophet begins
 already to unfold his vision, and to
 allude to the wonderful events of the
present times: the present wars hav-
ing been waged by a greater number
of states, both by sea and land, than
have ever been waged within the
same space of time, since the world
began. They have been carried on
by powers which are properly mari-
time, such as Great Britain, Holland,
France, Russia, Spain, Sardinia, Na-

ples, Malta, Turkey, and the United States. So many states, maritime as well as continental, have never before been engaged in war at the same time, and no event ever yet foretold, has been more completely fulfilled." p. 35.

The Author comments upon each verse, and proceeds to the third chapter; the subject of which is, a *brief prophetic history of the western part of the church, and of the beast of the bottomless pit*. The eleventh chapter of the Apocalypse is here introduced and discussed; the outer court of the Gentiles is applied to the *Mohamedan and Papal* hierarchies; the origin of which the Author states to have been in the year 606. The two witnesses are considered to mean the Holy Scriptures, to which alone the Author thinks they can with justice be referred: and that which is predicted of their power in the 5th and 6th verses has been accomplished in the remorse of conscience felt by infidels on their death-beds, exemplified in the cares of "Voltaire, D'Alembert, and Diderot, the three principal authors of the French Encyclopædia (that dark abyss of premeditated disbelief) these inveterate enemies of the two witnesses or testaments, who had been rendering their souls callous to the truth, by all possible means nearly half a century; have we not known these very men 'smitten' on their death-beds by all the agonies of torturing guilt, and of that consuming fire, remorse of conscience*? And after such striking examples, verifying the truth of the text, can any person doubt, but that the principal leaders, and thousands of others of the atheistical conspiracy, who have perished, have died under an agonizing sense of the supremacy and justice of that God, whose power they had defied, and whose very existence they had presumptuously denied."

Famine, our Author supposes to be intimated in the power of the witnesses to shut heaven, that it rain not: and which he considers accomplished, in the scarcity experienced, in the city of Paris, the country of Normandy, and other parts of France. And by the murders and massacres produced by the French Revolution, he explains the turning of the waters into blood.

* See l'Abbé Barreul's Memoirs.

The next subject treated of is, the 'Beast of the Bottomless Pit.' The following questions are proposed and answered:

"1. What political power did the prophet intend to designate by the 'beast of the bottomless pit?'"

"2. When, according to the prophecy, was it to 'ascend on the earth,' out of the bottomless pit?"

"3. What are we to understand by its 'making war against and overcoming, and killing the two witnesses of God?'"

In the solution of the first question, the Author describes the place from whence this beast was to ascend, which, he apprehends to be the same political monster foretold by St. Paul, under the descriptive and emphatic tropes of 'that man of sin, THE SON OF PERDITION,' observes: "In the literal sense, they convey the idea of an *abyss*, or a hole of unfathomable depth in the earth; and a place of such darkness, that neither the light of the stars, nor of the moon, nor even of the sun, the great luminary of the world ever enters. In the allegorical and scriptural sense, they mean a bottomless abyss of error, ungodliness, and sin; into which neither the light of reason, nor of conscience, nor of the revealed word of God, ever penetrates. It is the region of the 'angel of darkness,' whose name in the Hebrew tongue, is *Abaddon*, and in the Greek, *Apollyon*, THE DESTROYER." It is the proper kingdom of the great 'red dragon,' that old serpent called the *Devil* and *Satan*, who deceiveth the whole world, the greatest enemy of God and man. In fine, it is the source of all those errors and crimes which alienate mankind from God their Creator, lead them into all manner of evil, and finally into the depths of EVERLASTING PERDITION. 'A 'beast ascending' out of a place of this horrid description, it must be confessed, is a proper and complete metaphor to illustrate the coming of an *atheistical* power, that shall conspire against, and 'kill the two witnesses of God;' or as I have said before, extinguish in the minds of men all sense and influence of the sacred truths revealed in the Old and New Testaments: truths, upon the belief and practice of which, the order, peace, and happiness of man evidently depend, both *here and hereafter*." p. 63.

(To be concluded in our next.)

ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

MR. EDITOR,

HAVING lately had the curiosity to look over a curious book that fell in my way, and observing it had not been honoured with a place in your work, except in the Monthly List, I take the liberty of presenting you with an analysis, and some remarks, which, if not admissible in the body of your work, may, perhaps, obtain a place in your Original Department.

The work to which I allude is entitled, "*Religion without Cant*: or a Preservative against Lukewarmness and Intolerance, Fanaticism, Superstition and Impiety. By R. FELLOWS, A.M. of St. Mary Hall, Oxford."

As this gentleman assumes the title of a *Christian Philosopher*, it becomes us to approach him with respect and reverence; and if we offer any remarks on his principles or arguments, to handle them with that gentleness and tenderness which they certainly require.

Your readers will easily anticipate that the principal object of this writer's attack is, *fanaticism*, or rather the *fanatics*; and that we may be at no loss who these are, he very soon informs us, by a note (p. 2.) "Where I use the word fanatic and fanaticism, the reader may, if he pleases, in most places, substitute the words *methodist* and *methodism*;" which certainly are very convenient terms, as having no explicit meaning in themselves, they may be made to signify any thing that the imposer pleases.

Most writers generally cite the authors they refute; some readers, therefore, may expect to see quotations from the writings of *reputed* methodists, in order to shew that they hold the dangerous opinions which he imputes to them; but whether he considered this as below the dignity of a philosopher, or feared to sully the purity of his pages; whether he suspects the fact, that they do not in general believe or teach any of the doctrines which he ascribes to them, or whether he never read any of their publications (which one would charitably hope to be the case)—"or whether this or that be true," cer-

tain it is, that our Author calls no witnesses, but rests the whole evidence on his own *ipse dixit*, which, as he is "a Christian philosopher," who shall be rude enough to question?

In offering an analysis of this extraordinary work, I shall not confine myself to your method, nor to my author's, but simply state the principal doctrines he espouses, and the morals he recommends, with a few specimens of his controversial skill.

As the author avows himself a true son of the Church of England, it is very natural that he should take his *alma mater* for his guide in all his enquiries after truth. But what are we to understand by the church? Certainly not the stone and mortar of our parish edifices; what then? The articles and homilies? No: the liturgy and devotional services? No: the writings of its founders and reformers? No: what then? Have patience, gentle reader, and as our philosopher has "spoken clearly and intelligibly," you shall have it in his own words.

Speaking of the doctrine of original sin, he says, "though the doctrine should be more expressly authorized by the articles than it appears to me to be, yet it cannot well be called the doctrine of the Church of England, *when it is not the doctrine of the majority of the members who compose that church*: for we must remember, that the church of England is not a non-entity, or an immaterial abstraction, but a visible, palpable, corporeal reality. It is not a dead but a living body. When, therefore, we wish to ascertain the true doctrine of the church of England, we are not to inquire so much what *was* the doctrine and belief of its clergy in past ages, as what is the doctrine and belief of the church, at the present day. That which *was* the doctrine and belief of the church, was the doctrine and belief of the church in *their* time; and that which *is* the doctrine and belief of the church in *this* age, is the doctrine and belief of the church in our time: for a church is not only a mass of bricks and mortar, or of stone and sand, but a col-

lection of faithful men, warm with animation and life, inculcating the duties of the gospel, and instructing the people in the way of righteousness. The sermon of a clergyman of the present day may not entirely accord with the tenets of the majority of the clergy, who lived two hundred years ago, and so far may differ from the doctrine of the church of England two hundred years ago; and yet they may not differ from the preaching of the great majority of the clergy in his own time; for as the majority of the living members, and particularly the most learned, upright, and judicious members of the church of England, constitute the church of England, they may, without formally repealing any of the articles, *put any construction upon them which they think best*; and that construction is the legal doctrine of the church in their time; and, in that sense, and according to that construction, the articles may and ought to be subscribed; and he, who thus subscribes them, maintains what it is so necessary to maintain, an unity of doctrine with the majority of his brethren; *and is, consequently, a better friend to the church of England, than he is who may subscribe the articles in a sense more agreeable to the letter, but more adverse to the general construction of the clergy; and consequently to the received doctrine of the church.* As the church of England is not an union of dead men but of living, an unity of doctrine must mean, not an accord of opinions with the dead so much as an accord of opinions among the living; and as the creed of the church of England ought not to be considered in any other light than the general creed of its living teachers, those who oppose that creed, though they may maintain opinions *more congenial to the articles*, yet, as the opinions which they maintain, are hostile to those of the great corporate body of the establishment, they must be considered rather as foes than as friends to the real interests of the church to which they belong. Consider this, ye evangelical preachers, and take to yourselves the reproaches with which ye are so eager to oppress the reputation of others. . . .

"There is a general usage in matters, ecclesiastical as well as civil, which abolishes some laws, without formally repealing them, and establishes others, without formally enact-

ing them. A law, like many in the English statutes, is often suffered to die a peaceful death. The power of enforcing it is not taken away; but general disuse suspends its operations; and it becomes as if it did not exist. None of the articles of the church of England have been formally repealed; but it is very certain, that the literal sense of some of them has been, in a great measure *explained away* by the constructions, and, if I may so express it, abrogated by the unanimous consent of the most illustrious divines. In the writings of Jeremy Taylor, Barrow, Tillotson, Clark, Whitby, Jefferies, Butler, Warburton, Balguy, and other ornaments of the church of England, we meet with many passages, which *indirectly attack the spirit*, and with others which are *directly contrary to the plain sense and letter of the Articles*.

Now, the practice of the greatest divines gives to other members of the church of England the *privilege of dissenting*, and a *right to dissent from those Articles* which they opposed; and which the majority of the living clergy, whose animated bodies constitute the corporate legal reality, and whose avowed opinions constitute the actual doctrine of the church, do not approve."

Now, Mr. Editor, with your leave, for a few remarks.

1. We may for ever bless the name of this philosopher for pointing out to us a short road to religious truth. First, beginning with St. Paul's Cathedral, or the Abbey (no great matter which) make the tour of all the parish churches and chapels of ease in and about London (taking great care by the bye, not to blunder into any fanatical conventicle), then take horses and travel post through every parish in the kingdom, (there are but 10,000 in the whole), carefully enquire into the sentiments of every regular clergyman; minute them in your journal; arrange them; compare, sum, balance; and when you have attained the opinions of the majority, then you have the doctrines of the church of England, and consequently the *truth*, in which you may securely rest. —No, gentle reader, this is not a system to encourage indolence, as the doctrine of the church is that of the majority of her priests; and as their opinions must be always changing, so you may prepare for another journey;

and once in seven years, at least, it will be necessary to renew your enquiry.—A very pleasant, and certainly a very healthful method of enquiring after truth!

2. We have a new way of defending the church, by which it appears that the Church of England consists wholly of the clergy, because the doctrine of the clergy, is the doctrine of the church; unless our author means to say that the laity have no principles at all, but pin all their faith upon the sleeve of their priests. Again, by this new logic, it seems the best way to preserve the church in purity, is to "explain away" her articles, and to repeal, tacitly, her laws:—That by conforming to the church, and repeatedly subscribing her articles, we may obtain "the privilege of dissenting"—yea, "a right to dissent from those Articles:—Lastly, that those are the most "upright and judicious members of the church of England," who, on being required to subscribe and swear to the Articles in "the literal and grammatical sense," preach and write "directly contrary to the plain sense and letter of the Articles."—"Consider this, ye evangelical preachers, and take to yourselves the reproaches with which ye are so eager to oppress the reputation of others!"

But it is high time to shew how this doughty champion of the church defends her doctrines, by "explaining away" her Articles, and the scriptures on which they are founded, which we shall arrange under the following heads.

Original Sin. So far from it being true as stated in the 9th article, that "man is very far gone from original righteousness, and of his own nature inclined to evil," we are informed, in the words of Bp. Taylor, that man's "natural power of election seems rather to be increased since the fall"—and "he is better able to obey God than he was before, (Note, p. 89.)—That "man remains as upright as he was created." (p. xl.) That he has the same natural and moral powers that Adam possessed in Paradise, and that his present and future happiness depend upon their right use and exercise. "If he do good he continueth in favour with God; if he do evil, he falls, as Adam fell, under his displeasure." (p. 74.) But that all mankind are not thus fallen he thinks evident from the words of our Lord himself, "that he came not to call

the righteous but sinners to repentance," implying that there are some righteous persons "who need no repentance." As to the scriptures in favour of the doctrine of natural depravity, they give our author very little trouble. When David says he was "conceived in sin," it was only "an hyperbolical form of aggravating sin." (Note, p. 154.) And as to St. Paul, he wrote "many things hard to be understood:—"His style is tinctured with rabbinical idioms; and the matter perhaps, in some degree, with the rabbinical philosophy." (Note, p. 13.)—So easy is it to "explain away" the scriptures.

The doctrine of *faith* occupies a considerable part of this volume, and we have three chapters, or sections, "about it." The discussion however all end in *smoke*, for we are told in a note (p. 131.) that ministers of the establishment ought to be compelled "to teach nothing but that pure morality which Christ taught, without any cant or mystery!" And it is a favourite axiom with our author, that "Christianity is *nothing more than a rule of life!*" (p. 299.)

The doctrine of *regeneration* is stated to be a favourite theme with the *fanatics*; and it is very modestly confessed, that notwithstanding the natural purity of human nature, our obedience is in some instances imperfect, and that our lives are "sometimes *not sinless!*"

"Habits of righteousness, like habits of sin, are not so uniform as to admit of no transient variation. A drunkard may be accidentally sober, and a sober man accidentally drunk. But when we estimate the worth of the human character, we are not to form our calculations on the conduct of one single day, but we are to take the average of many days and years, and see what proportion a man's violation of his duty bears to its performance; his virtues to his vices, or his sins to his righteousness, a few occasional offences, a few *venial* and *transient* errors will not countervail the *merits* of a life devoted unto righteousness!" p. 211.

Regeneration and repentance are, however, in some cases admitted to be necessary; namely, to those who have actually and grossly sinned; and in such cases regeneration is stated to imply "a reformation of bad habits," and to be "only another name

for repentance confirmed." (p. 161.) To such unfortunate persons repentance is indeed "affectionately recommended" in some degrading expressions, which seem to intimate strongly, the author had forgotten the passages above cited. (See p. 210 and sequel.)

The great point, however, as we have seen, is morality. "Moral good is the greatest good." This proposition is discussed "theologically and philosophically." (p. 340—400.) This is the point in which the fanatics (alias Methodists) are declared to be chiefly faulty. They, alas! "imagine that a very small share of moral purity will suffice for their salvation." (p. 175.)—I shall therefore conclude with some specimens of our christian philosopher's moral system.

We have seen above, that a "few venial and transient errors" such as a sober man," being "accidentally drunk," &c. make no material abatements in "a life of righteousness," provided the man be not a methodist; but the following passage will perhaps surprize those that are unacquainted with the sublime ethics of the "Anticalvinist."

"A man may, indeed, deviate from the laws of his animal nature, he may be guilty of *excess in eating and drinking, and in criminal pleasures*, and which may have a direct influence on his present physical good; but he may not be conscious, at the time, that he is doing any thing morally wrong; and therefore, the act, not being a *wilful* breach of any moral obligation, may have no connection with his condition in another life. It may not be a transgression for which he will be called to account; for a man may offend against those laws, by which a due moderation of all the appetites is made subservient to his present interest, without knowing that he is sinning against the will of a superior power, which it is his duty to obey; and therefore the transgression, though it may be physically injurious, may not be morally destructive; though it may, from the natural association of cause and effect, be hurtful to the body in this world, it may not affect the state of the soul in the next." p. 344.

"Bravissimo!" thou sublime Christian philosopher; so then *gluttony, drunkenness, and debauchery*, may be innocently committed, and not num-

bered among the transgressions to be accounted for in a future state!" Consider this, ye evangelical preachers!"—but had you offered such an apology for vice, how loudly would the trumpet of alarm have been sounded! Well might you then have been numbered with infidels and atheists—and we might have been justly told, it is difficult to determine on which side the guilt preponderates!" p. 138.

Having, I hope, sufficiently developed the religious and moral system of our author, and occupied more room than I intended, and perhaps more than you can spare, I shall leave the Methodists to defend themselves, if they think proper, subscribing myself, as I truly am, an enemy to all

CANTING FELLOWS.

TO THE EDITOR.

SIR,

WHILE your Abstract and Epitome assist your readers to form their own opinions of publications, I am glad to observe, from the tenor of the pieces inserted in your *original* department, that the support of genuine Christianity is your aim. It appears, therefore, not unsuitable to your plan to admit of needful cautions against those insinuations to the prejudice of the Scriptures, which abound in some periodical publications of the present day.

Of these none is to be compared, for subtilty or effrontery, with the *Monthly Magazine*: and of all the papers in which it has attempted the subversion of Christianity, numerous and various as they have been, none seems to me more remarkable, than (what the editor calls) the "half yearly retrospect of domestic literature," in the Supplementary Number published last January: a more suitable title might have been, "Criticism run mad." Its extravagance, throughout, implies some disorder in the brain of the writer, either natural or incidental. Take, as a specimen, his concluding paragraph.

"But I am spinning out prate—without the leisure to splice its incoherence—to tinge it with ornamental colouring—to braid it into connection with the pamphlet to which it is at-

tached—or to clip off its fag ends—the imps of Faustus tug!"

So ends the critical dissertation, by which we are to be guided in judging the merits of works on every topic published in England during the last half year, and by which we are expected to decide against the evidences of christianity; yet there is meaning in this madness. No complaint expressed in the passage I have quoted is ungrounded, except that relative to ornamental colouring. Of *colouring*, there is a redundancy, but perhaps not strictly ornamental.

From this curious production, it appears that infidelity is seriously alarmed, lest all classes of christians should combine for its extirpation. I refer to a paragraph, much too long for citation, strangely placed under the article of Dr. Campbell's Lectures on Ecclesiastical History. Without dwelling upon that paragraph, or upon others in which infidelity rears its head unmasked, I beg leave to point out *one* passage, which was doubtless intended to advance the same object in the minds of persons, of some literary knowledge, whose inclination to scepticism would render absurdities palatable. The writer appears to have suspected that his insinuations would be too gross to be generally understood, without exciting a disgust that might endanger the cause he had at heart. For this reason I shall attempt to unfold them.

In characterising Wrangham's thirteen practical Sermons, the reviewer observes, that "the life of St. Peter is by no means *well understood*." He adds, "It is probable that the Simon mentioned by Josephus (19 Ant. 7. 4.) is the Peter of Acts; that he was imprisoned by the zeal of Herod, and released by the tolerance of Agrippa; and that the narrative contained in the 12th chapter of Acts, is, in fact, the very anecdote of Josephus. If so, it throws light on the mode of narration adopted by the apostolic writers."

The passage in the antiquities here referred to, I will give in Whiston's translation, as I find it sufficiently accurate.

"There was a certain man, of the Jewish nation, at Jerusalem, who appeared to be very accurate in the knowledge of the law. His name was Simon. This man got together an assembly, while the king was absent

at Cesarea, and had the insolence to accuse him as not living holy, and that he might justly be excluded out of the Temple, since it belonged only to native Jews. But the general of Agrippa's army informed him that Simon had made such a speech to the people. So the king sent for him; and as he was then sitting in the theatre, he bid him sit down by him, and said to him with a low and gentle voice, "What is there done in this place that is contrary to the law?" But he had nothing to say for himself, but begged his pardon. So the king was more easily reconciled to him than one could have imagined, as esteeming mildness a better quality in a king than anger, and knowing that moderation is more becoming in great men than passion. So he made Simon a small present, and dismissed him."

I intreat each of your readers to take the first opportunity of turning to the 12th chapter of the Acts of the Apostles, and of reading it with attention. Herod, there spoken of, is the same person whom Josephus calls Agrippa; but his conduct toward the apostles was diametrically opposite to that described in the account I have cited, and the circumstances related are entirely different. If, therefore, "the narrative contained in the Acts, be in fact the very anecdote of Josephus," and we are to consider the latter as "throwing light on the mode of narration adopted by the apostolic writers, the unavoidable inference is, that *their mode of narration is fictitious, calumnious, and blasphemous*!"

This instance, however, sufficiently illustrates the *mode of representation* adopted by the *Monthly Magazine* concerning matters which affect the truth of christianity. Whom the reviewer meant by Herod, as contrasted with Agrippa, I know not. The only person of that name, beside Agrippa, who ever reigned in Jerusalem, had been dead more than forty years before the latter came to the throne. The writer therefore appears to be as ignorant of Jewish History as of the truth of Christianity.

I am, SIR,

Yours, &c.

DIEREUNETES.

MODERN RULES OF CRITICISM,

OR

An easy way to get rid of a hard Text.

MR. EDITOR,

IT being so many years since the last authorized translation of the Bible was published, it may easily be supposed the translators were not Christians of the *modern* stamp, hence the necessity of a new translation to keep pace with the late improvements in Christianity, and hence the difficulty that rational Christians have found to make the vulgar believe that their scheme is founded on the Scriptures. For the use of such I beg leave to offer a few hints, by the aid of which the most troublesome texts may be easily got rid of, and any passage whatever made to harmonize with the most refined and modern systems.

1. The simplest and most easy method, is to make a small alteration in the punctuation. Sometimes the mere removal of a comma, or the insertion of one, may have great effect: for instance, when our Lord says to the dying thief, "Verily, I say unto thee, to-day shalt thou be with me in Paradise;" this appears to imply the doctrine of a separate intermediate state; whereas only remove the comma a little further, and you get rid of the objection in a moment—"Verily, I say unto thee to-day,—thou shalt be with me in Paradise."

But the most useful of all the points or stops, is that "little crooked thing that always asks questions"—the note of interrogation; by which you may often turn the tables on an adversary most completely: *ex. gr.* when it is said of Christ, "In him dwells all the fulness of the Godhead bodily," add a note of interrogation, and your question clearly has the force of a direct negation. But this method must be used sparingly, and with caution.

2. A very slight change in the *order of words*, or the insertion of the simple verb *be*, will often wonderfully improve a text—*ex. gr.* Instead of "He thought it *no* robbery to be equal with God," read, with Dr. Clarke and others "He thought *not* of the robbery, to be equal with God.—In the following text insert *be*—"who is over all, God *be* blessed for ever!"

3. There are various other ways of altering a translation—the original words are often equivocal, and you may always use the term most suitable to your purpose: the Hebrew is very convenient to this purpose, and the Greek too if you take in all the senses in which words are used by the classic authors.

4. When this fails, you may have recourse to *various readings*, of which you will find a great variety in KenNICOTT and de ROSSI on the Old Testament, and in MILL and WESTSTEIN on the New. To the various readings of the text you may add those of the versions, which are still more numerous, and if none of these suit your purpose, you have another resource,

5. Conjectural emendations; this indeed can hardly fail, as you may conjecture any thing; and Houbigant, Bowyer, &c. will furnish a rich variety of examples; only, in general hit upon a word as similar as you can to the present in letters and sound; for the less remarkable the alteration, the more easily will it generally be admitted. Though it is hardly possible all these methods should fail—yet, for the sake of variety, I shall subjoin two or three others.

6. Study the doctrine of metaphors, and consider their frequent and liberal use in all Asiatic writers, this will help you through many difficulties: for instance, is any expression too strong for your purpose, call it an *hyperbole*; or does it seem to imply some antique notion call it a *bold eastern figure*; thus the Spirit of God may be reduced to *high wind*, or a *hurricane*, as Dr. HURDIS calls it.

7. If the difficulty does not rest in a word or two, but in a whole passage, or a considerable part of one, see if you cannot find some ground to suspect an interpolation of the whole or part. Does no ancient father omit some part in quoting?—And does not another who should have quoted it, omit the whole? Nay, is not the book itself of doubtful authority? Was not its authenticity denied or doubted by some early writers, or some ancient council?

Lastly, Your grand *coup de main* is still reserved: suppose none of the above methods altogether satisfies, then you may consider: 1. Whether the Old Testament is any essential part of Revelation (except the pro-

phesies) or whether it be not a collection of Hebrew records of uncertain date; and of the poetical exercises of some pious persons—inspired only by devotion, or by the Muses. The New Testament you may divide into two classes, historical and epistolary.—In the former are comprehended the Gospels and the Acts, which were the composition of good, but fallible men, who chiefly wrote from memory, and were therefore very liable to mistakes. The Epistles you may consider only as the private correspondence of the Apostles, in which is a great deal of bad Greek—of false logic, and enthusiastic rant—which last character particularly applies to the Apocalypse. And now, Sir, with these rules before us, I think we may fairly bid defiance to all the impertinence of dogmatists and enthusiasts, and with the greatest ease explain away any text in all the Bible.

Yours, &c.

MENTOR.

Remarks on the Monthly Review.

SIR,

IN looking over the Monthly Review for last January, my curiosity was particularly excited to read the critique on Dr. Priestley's last performance, which I had lately perused with a kind of disappointed pleasure, and was now a second time disappointed in the perusal of this Review—though I cannot say so agreeably. The pamphlet of Dr. P. here alluded to, is "an Enquiry into the Knowledge of the ancient Hebrew concerning a future state, in which I was gratified to find (contrary to my expectation) that the Dr. takes the affirmative side of the question in opposition to the author of "The divine Legation:" the Reviewer, however, who appears to be a *Warburtonian*, can see no evidence in the Author's proofs, and no force in his arguments; though both appear to be much more simple, clear, and forcible than I have met with in his former works. The Reviewer charges the philosopher with arguing on "presumption and improbabilities," because he asserts that the doctrines of a future state composed part of the

ancient creed of most nations, and thinks it extremely improbable, therefore, that the Hebrews should be ignorant of it, especially as the general tradition appear to have been derived from their ancestors—the Patriarchs. "Is it at all probable (he asks) that the nation which has been most favoured with divine Revelations, should be more ignorant of this most important of all truths than any other people?" p. 4.

To me this question appears very forcible, and the absurdity implied in its negative extreme. The Dr. however, does not in this case rest on probabilities. Contrary to his usual method, he argues fairly and plainly from a variety of Scriptures, to which, in this case he allows a weight and authority which, in other cases, he is indeed too reluctant to admit.

Among the arguments he insists upon and supports with pertinent texts of Scripture, the following struck me as peculiarly forcible:

"The absolute assurances of the final happiness of the righteous, and of the certain destruction of the wicked, which are frequent in the scriptures of the Old Testament, could not have been given in any consistency with the frequent complaints of the prosperous condition of the wicked, and the sufferings of the righteous in this life, without a view to a state of recompence." (p. 20.) See Ps. lxxiii. throughout.

Dr. P. also argues with great effect from the following passages, which speak evidently of a resurrection of the body, certainly implying a future state both of rewards and punishment. See Is. xxvi. 19.—lxvi. 17.—xlix. 16. Ezek. xxxvii. 12. Dan. xii. Ps. xvi. 10.—xlix. 14.—lxxi. 20. Job xiii. 15.—xiv. 7.—xix. 23, &c.

I do not mean, however, to give an unqualified approbation to the whole of the Doctor's pamphlet, in which are some strong insinuations against a future state, &c. but I think it is much to be regretted that the least exceptionable of all his works, should be the most objected against in this celebrated Review.

Before I conclude, I beg leave to present your readers with the concluding paragraph from the preface, which bears the signature of T. L.

"The editor begs leave only to add, that perhaps it may be of importance

on the subject of this essay, to consider, that the divine lawgiver was not delivering a system of religion founded on abstract principles, but such as was suited to the circumstances and situation of the people he was to govern. And knowing, that the belief of a future state of some sort was universal, especially among his own people, being part of the *primitive religion* derived from Noah, he held it not needful to insist upon it. But as the heathen nations, in the midst of whom the Israelites lived, who had retained the knowledge of one supreme God from the same source, had adopted the idolatrous notion of many inferior deities besides, who were the managers and dispensers of all things here below: his chief business was to impress his own nation with the knowledge of the one true God, and the duty of looking up to and worshipping him alone, and no other besides him, in opposition to the heathen ideas, that they were unregarded by the supreme Being, and under the government of tutelar deities; and to teach them particularly by a code of laws for the constant regulation of their conduct, that the Divine Being had a special regard to this world, and the moral conduct of his creatures in it; and made their present good and prosperity, to depend upon a strict adherence to him and to his statutes and commandments: but this did not preclude their being at the same time influenced by a view to the divine favour, or the fear of his displeasure in a future world. So that *virtually* a future life was the sanction of the law of Moses.

"This accounts for the omission of the express mention of a future state by Moses, without any of those ingenious hypotheses which have been framed for the solution of the difficulty."

W. T.

ANSWER TO QUERIES in our last.

SIR,

IN answer to the enquiries of *Senex*, the following brief reply is at your service.

1. The derivation given in Gen. xi. 9, may be justified on the supposition that the first ב beth is not radical, but the prefix *in*—viz. "In confusion."—In aftertimes it is probable the Heathen might endeavour to get rid of the disgrace of this etymology, by adopting another in which בל Bel is taken for the proper name of the idol, and the prefix ב Beth in the sense of *to*, *unto*, i. e. a temple *unto Bel*, which agrees with the account of Heroditus, and even with the derivation of Dr. Hager, *the court of Bel*. Nor is it at all improbable that while the Hebrews called it *Babel* in one sense, the Heathen might so call it in another.

2. I know of no reason to suppose the passage interpolated.

3. I should think it very ridiculous to give up the authority of any ancient writer, merely because we cannot account for a few of his etymologies.

4. I certainly prefer Moses to Heroditus; but in this case I see no contradiction. The suppositions of Senex are not improbable.

Those who wish for farther information on this curious subject, I would refer to Calmet's Dictionary (Taylor's new edition) under the word *BABEL*, and to the Fragments appended, No. civ. and cclxv.

ALEPH.

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In the course of the present year will be published, *Observations on the Theory and Practice of Landscape Gardening*, by H. Repton, Esq. To be elegantly printed in large 4to. and illustrated with many plans, some of them coloured. Subscriptions received at Taylor's Architectural Library, in Holborn.

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A new work, nautical and commercial, on India and China, with a frontispiece. Captain H. M. Elmore, late Commander of the *Varuna*, extra East Indiaman, acquaints his friends, that under the patronage of the Hon. East India Company, he has now in the press a work, the result of sixteen years actual experience, which will tend considerably to facilitate and improve the navigation of the Indian and China seas. Captain Elmore has also, from his knowledge of the country trade of India and China, explained the exports and imports, customs, duties, how to choose the different articles of commerce, and the mercantile character of the natives of most of the countries to the eastward of the Cape of Good Hope. This publication is expected to prove a valuable acquisition to British merchants, the commanders and officers of the company's regular and extra ships, the country trade in India, and to navigation in general. To be printed by Bensley.

A Glossary of the Ancient English Language, in two parts: the first comprising provincialisms, or such old words as still exist in the various dialects of the provinces; and the second, such archaisms, or old words,

as being lost even to the provinces, are now to be found only in old English and Scottish writers, intended to be a supplement to Dr. Johnson's Dictionary, by the Rev. Jonathan Boucher, M. A. vicar of Epsom.

In the course of the present year will be published, dedicated to Lord Nelson, *A Concise History of the Orders of Knighthood* at present existing in Europe; translated from the German of Cichler, with considerable corrections and additions, by J. P. Ruhl, writer in the Chancery of the Equestrian Order of St. Joachim.

Rev. Rowland Hill is engaged in writing a 2d volume of *Village Dialogues*, part of which are already in the press.

Proposals are issued for printing by subscription, on a beautiful paper, and in a handsome style, *The History of Bunhill-Fields Burying Ground*, an estate in the possession of the city, dedicated, by permission, to the Lord Mayor, the Aldermen, the Sheriffs, and the Common Council of the City of London, by John Rippon, D. D. The history here announced, which is the result of much application during the last ten years, is designed to introduce into the bosom of candour, an object highly estimable for more than a century, and whose beauties have increased with its age. The astonishing enclosure called Tindall's burying ground, or Bunhill Fields, never mentioned in the circles of respectability but with veneration, confessedly ranks high as a favourite of the religious public; and, for a combination of excellencies, is not perhaps to be equalled by any repository of the dead in all Europe. The precious dust of Puritans, Non-conformists, and Dissenters of various denominations, with the invaluable remains of others, probably forming together the vast total of more than 75,000, cannot but endear this remarkable part of the suburbs of the great city to multitudes; especially to such whose ancestors, ministers, or dearest earthly friends, are here interred; and with whom they intend their own dust shall mingle, till the sleeping inhabitants awake, and every grave shall be re-animated by the voice of the Archangel and the trumpet of God. This publication is to comprehend an account of whatever appears to have been interesting in the lives and deaths of the most eminent ministers, private christians, and other distinguished characters among the nobility and gentry, whose remains have been deposited in this renowned and capacious spot, through the two last centuries, quite down to the end of the year 1800. A fair copy also will be given of all such inscriptions on the several thousand tombs and grave stones as are legible; of many which are now entirely obliterated; and of others, the tablets of which are mouldered into dust. The whole to be printed according to alphabetical arrangement, embellished with about one hundred portraits, and fac-similes of the hand writing, of the worthies interred in this cemetery,

executed by the first artists. The work, it is calculated, will extend to six large elegant volumes in 8vo. To this will be added a map of the whole ground (36 inches by 29), with exact place of every tomb, &c.

Prospectus of a work, dedicated by permission to His Royal Highness the Prince of Wales, being an Analytical History of the World, upon a simplified and improved plan, divided into two parts, ancient and modern history. The first will consist of six sheets elegantly engraved, forming together a map six feet square, which presents, at a single view, the origin of the various nations of the earth, with their changes and occurrences, natural and political, with their respective dates, in three numbers, to be delivered monthly, each containing two sheets. The first number comprising the doubtful period from the creation to the first olympiad. The second from the first olympiad to the end of the republic of Rome. The third from the establishment of the Roman Empire to its invasion by the Barbarians. The second part will comprise, upon the same plan, the time elapsed from the rise and re-establishment of the present European states (in similar divisions and numbers) to the Definitive Treaty, in 1802.

In the press, and speedily will be published, *Travels in Italy*, by the Abbé Barthélemy, author of the voyage of Anacharsis; printed from his original letters to Count Caylus; with an appendix, containing several pieces never before published, by the Abbé Winkelman, Jacquire, Zarillo, and other learned men; translated from the French.

A short View of the Administrations in the Government of America, under the former presidents, the late General Wash-

ington, and John Adams; and of the present administration under Thomas Jefferson, with cursory observations on the present state of the revenue, commerce, manufactures, and population of the United States.

The Rev. Mr. Johnson, Minister of St. George's Chapel, Manchester, has announced the plan of a Literary Atlas, or Universal Language, by which all the nations of the world may with ease converse together without learning each others language.

Mr. Lotwell has given up his design of publishing Dr. Doddridge's *Sermons*, in consequence of his whole works being about to be published by Mr. Parsons and Dr. Williams.

The Progress of Maritime Discovery, vol. 1. by J. S. Clarke, F. R. S. will appear in the course of the month ensuing.

By the 1st of June next will be published, under the patronage of, and dedicated by permission to his excellency the Earl of Hardwicke, Lord Lieutenant of Ireland, &c. the first number of *Hibernia Depicta*; or, the antiquities, castles, public buildings, noblemen and gentlemen's seats, cities, towns, and picturesque scenery of Ireland; illustrated in a series of finished etchings, from accurate drawings made on the spot by John Claude Nattes, and executed by James Fittler, A. R. A. and engraver to his Majesty. The whole accompanied with descriptions, antiquarian, historical, and picturesque. Price half a guinea each number, by T. Bensley.

In a few days will be published in 8vo. price 5s. A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental languages, especially the Persian; in the order of the alphabet, with notes and authorities, by Stephen Weston, B. D. F. R. S. S. A.

ERRATUM in our last Number.

Page 118, col. i. line 14 from bottom, for "*tempestuous*" read "*temptations*."